The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLII. WHOLE NUMBER, 1291.] NEW YORK, DECEMBER 13, 1855. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH——8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

DECEMBER.

16 Third Sunday in Advent.
19 Ember Day.
21 St. Thomas's Day. Ember Day.
22 Ember Day.
23 Fourth Sunday in Advent.
25 CHRISTMAS DAY.
26 St. Stephen's Day.
27 St. John Evangelist.
28 Holy Innocents.
30 First Sunday after Christmas.

JANUARY.

1 Circumcision of our Lord.
6 EPIPHANY.
13 First Sunday after the Epiphany.
20 Septuagesima Sunday.
25 Conversion of St. Paul.
27 Sexagesima Sunday.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

December 13th, Thursday.—A. M., Annandale, Red Hook. P. M., Myersville, Red Hook.
December 16th.—THIRD SUNDAY IN ADVENT.—A. M., General Theological Seminary.
December 23d.—FOURTH SUNDAY IN ADVENT.—A. M., New York, Stated Ordination. P. M., Church of the Transfiguration.
January 6th.—EPIPHANY.—A. M., St. Michael's, Brooklyn.
January 13th.—FIRST SUNDAY AFTER EPIPHANY.—A. M., St. Paul's, East Chester. P. M., Trinity, New Rochelle. E., Mount Vernon.

New York.—*Second Sunday in Advent.*—CHURCH OF THE ANNUNCIATION.—The Provisional Bishop of New York preached and held a Confirmation at the above Church on the morning of this day—his topic being the spirituality of the Gospel, and the supernatural means by which its blessings were to be made available. The Rev. Drs. Seabury and Walton officiated in the Services, and a collection was taken for the Bible and Prayer Book Society. There were admitted to the Confirmation nineteen persons, who were addressed by the Bishop as to the obligations they assumed with the vow. At the Consecration of the church, a few weeks since, we incidentally ref[illegible] great improvements made during the previous [illegible] the chancel arrangements and its polychromatic decoration, executed by Frank Wills, Esq., of this city. Now that the latter is completed, we are the better enabled to judge of its effect. The new screen, or "reredos," is, *par excellence*, the most elaborately adorned thing of the kind we have yet seen in any of our churches. Of a style richer than that of the churches generally, it is extremely simple in its composition and arrangement. The original Altar-piece, or bas relief, representing the Annunciation of the Blessed Virgin Mary, is preserved *intact*, and the side panelling of the screen, made subservient to it, is the central compartment. The sculpture is left pure white, which we consider objectionable; the intensity (so to speak) of the coloured and gilded decorations of the other part of the work contrasts too strongly with the delicate shadows of a *bas relief;* and we sincerely trust that gold, if not even a quieter tone of colour, will be judiciously applied to the latter, as we are confident the result will be most satisfactory. To our fancy, there is altogether too much gold in the screen—although we confess that in certain parts of the church, where the eye does not catch the glare of the reflected light on the gilding, the latter has a richness and force, unfelt when we first enter the church. The Altar itself is peculiarly chaste, and requires a near approach to it to perceive all its adorning. Emblems of the Passion are carved in its tripartite pannelling; its groundwork is milk-white—the Crown of Thorns, the grape-vine, crosses, *fleurs de lis*, &c., being in gold, without relief, on its surface. Both it and the screen have appropriate texts. On the one:—"He took bread, and when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, this is My Body: this do in remembrance of Me." On the other: "He took the cup, and when He had given thanks, He gave it to them, saying, Drink ye all of this; for this is My Blood, which is shed for you." The ceiling of the church is also richly painted in blue, and studded with lilies and stars—the former being the conventional emblem of the Virgin Mother. It is gratifying to add, that the cost of thus beautifying God's house has been chiefly defrayed by one noble-hearted layman.

On Thanksgiving Day, the congregation of St. Paul's Church, Syracuse, presented their rector, the Rev. William B. Ashley, with a check for fifteen hundred dollars—an act worthy of both congregation and rector.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—Church building, like some other things, seems to be infectious. For a long while, there has been a perfect lull in such matters; but no sooner has notice been given of one than we hear of another. In the north-western portion of Philadelphia, the population has been rapidly increasing, but no efforts have been made for providing church accommodation for this increase. A short time ago, there was some talk about a church on Broad street; but the stir ceased, and no more was heard of it until within a few days, when it was announced that a vestry had been appointed, or rather had appointed themselves, that an upper room had been procured for the purpose of beginning the active work of the new parish which is to be gathered together for the church of "The Holy Apostles." It is currently reported that it is intended to invite the present rector of St. John's to the charge of the new parish. This movement calls up the question of providing sites for churches. There does seem, not only here, but everywhere, a culpable neglect in this business. There have been, in the time of many still living, scores of positions where parcels of ground could have been purchased and secured for church purposes at very small prices, though very eligibly situated. These have been allowed, one after another, to slip into the common vortex of building lots, until now it costs as much money to buy the piece of ground as would nearly build a church. Even worse than this: in many situations, where it is very desirable that a church should be, a site cannot be had at all. This matter has not been thought of in the right way: it has been thought of and spoken of far too much as a mere affair of dollars and cents. If the suggestion were made to those who had the means, the reply was—"A church will not be built there these twenty years; and it would be folly to buy ground to lie idle all that time." Very likely in a very few years, four or five, the place was all built over, and no church there, and none likely to be; or if one should be put in such a position, it has been crowded in to some narrow and confined spot, closely built on in every direction. Now, it is certainly very desirable to get as much room for churches as possible. If for nothing else, at least for this—that every large space saved from *house-building* is a manifest gain to the health of the town. But there are other good reasons why churches should have ample room. It may not be in our day, perhaps; but it will not be very long before men discover that it is absolutely necessary to do very differently from what they have been doing. They will find that churches must be kept open a great deal more than they have been; that attendance, for the purposes of ministering to the poor and advising those who wish to consult their clergy, will make it imperative to have clergy residences close by the churches themselves, instead of having them, as now, more than a mile of street away, or not in the town at all; that schools must be set up by every church, and these must be under the constant direction and control of the clergyman. Such is the fond hope, at least, of some of the more sanguine of our seriously thinking people;—and, should that hope be to any extent attained, rendered substantial, what a vast trouble there would be about getting the space for all the requisite buildings. To see that such a hope as this is growing, we need but look at what has been effected during the last ten or twelve years. There are now, to speak of nothing more, two churches, in which Divine Service is celebrated every morning and evening: in one of them, the Holy Communion is administered to the faithful on every Sunday and holy-day, and on every day during the octaves of the four great Feasts. Now, it is confidently asserted that, ten years ago, there were not ten men in Philadelphia who expected to see this in so short a time. And here is further proof of the same sort in the announcement made last week in respect to the Church of the Ascension: "Sunday Services twice a day, as usual, with the addition of a third Service on the third Sunday of the month, when there is a Catechizing at the afternoon Service. On Wednesdays and all holy-days, other than Sundays, one Service. Holy Communion administered on the first Sunday in the month, and on every holy-day,"—*i. e.*, other than Sundays. Even a year ago, who would have dreamed of such an advance in this one parish? To be sure, there is yet much room for improvement even in this advance. For instance, the Catechizing must take a wider range than the Sunday school children, unless, indeed, it be imperative in this parish to attend Sunday school, which would be a *new* thing certainly, and by no means desirable. So, too, with the week-day Services, they are set down to be celebrated at eleven o'clock in the forenoon—a time which, however well suited to leisurely spinsters and comfortably-off housekeepers, who, having given their orders for dinner, can either go out a-driving, or a-shopping, or a-church-going, as the day may call for—is very ill-suited to the large class of persons who have trades to follow, or counting-rooms to attend to, or the ordinary duties of thrifty housewives to see to, or dinner to prepare for husband from shop, and children from school. Still there is a great work begun. The rector ought to have the warm sympathy of every true-hearted Churchman; and, without doubt, the progress of the movement will be looked on with much interest. He is, by this journal, bidden "God speed!"

The Offertory for the Church Hospital on Thanksgiving Day was pretty good. It amounted to over twenty-four hundred dollars, exclusive of the one thousand, previously referred to, as given by one of the members of St. Stephen's for the building fund. This will help it a little, and but a little. What this very valuable institution requires is a large increase to the number of its annual subscribers and donors. It does not do for such an establishment as an hospital to be going every year in debt, and then coming out with an appeal to be relieved from embarrassment. It must have an income on which to depend with certainty; and then the offerings, that from time to time may be made to it, will go to enhance its power of doing good. The Hospital cannot long be sustained in efficiency in any other way. It may drag out an existence by the present mode, during the time of those who have been instrumental in beginning it, while the Diocesan takes as much pains about it as now; but let these pass away, or let them relax, and then the present dependance will assuredly fail. Let, then, those of the Church, whom God has blessed with wealth, give largely of that wealth for this noble purpose. There are many men in Philadelphia, any ten of whom could give enough, out of the last year's profits, to build such a house for this hospital as would be sufficient for its purposes for fifty years to come. Will they be stirred up to do so? We shall see.

At a meeting of the Society for the Advancement of Christianity in Pennsylvania, held on the evening of Monday, the 10th inst., a report was made by the committee on what has been called the "Memorial Church." The name is certainly a poor one, however laudable the object may be, viz.: the building of a church to stand as a thank-offering to Almighty God for the abundant harvest of the present year. It is rather surprising that so little general sympathy should have been shown with the proposition of the Society, as is evinced by the committee's being able to report not much over five hundred dollars as the amount of subscriptions up to this time. It is well, however, that, while the general feeling is so poor, that the individual feeling should manifest itself so nobly;—for the committee made a report of a right noble offer on the part of John Brock, Esq., of Ashland, Schuylkill county. This gentleman offers a lot of ground sufficiently large for a church, a school, and a parsonage. To assist the Society in carrying out this project, he offers one thousand dollars and all the stone that may be necessary for the buildings. J. P. Brock, Esq., offers to secure four hundred dollars a year, for two years, towards the salary of the clergyman. Of course all this is predicated on the building of the church in Ashland. To do so, would certainly be doing no little service to that very rich and important, but destitute portion of the county. The mining districts are so rapidly filling up with a hard-working, but not over-rich population, that they require an immediate attention. The large amounts of wealth that come from these mines to Philadelphia and other parts of the State, imperatively call for active beneficence of the recipients of that wealth; and every one who reads this notice will pray that there may be many more such men raised to do as Mr. Brock has done; so that, having freely received, they may as freely give—ever remembering that by so doing they are investing their wealth at the highest rate of interest; for thereby they are laying up for themselves a good reward in the great day of their necessity. Surely this may be taken as a good beginning in the stirring up of the Society, which was lately noticed in these columns. May it be carried on as has been begun, so that the announcement of the laying of the corner-stone, and then the consecration of this church, may soon have to be made! What is to be the name of this memorial church? There is a memorial church in Philadelphia which is known by more than one name.

The health of the Diocesan is not such as to warrant his remaining at home during the winter. He expects to leave about Christmas-tide for the sanitary establishment of Dr. Benedict, in St. Augustine, where he purposes remaining for some months.

Maine.—The Right Rev. the Bishop has addressed a Pastoral Letter to the congregations of his diocese. It is an able and earnest appeal to the people in behalf of liberal offerings for the Church, and especially the poor and needy among her members. Alluding to the position of the Church in Maine, the Bishop says:

> There are circumstances, however, in the position of this diocese, which give to the subject an interest somewhat exceeding that which it possesses for all Christian people. Our Church, with its principles and usages, is little known to the mass of surrounding society. The same causes which endear it beyond all expression to ourselves, will open for it a way to the hearts of many others; and, with the blessing of God who has built it upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, we may expect for it a healthful and peaceful increase. But it cannot suddenly create for itself large and substantial congregations. Wherever it extends itself, the same thing must take place which has been the experience of all our present parishes: there must be, probably, aid from without, and certainly self-denying exertions within. As a Church, we can attain external prosperity only by a united and cheerful zeal in the support of our own parishes and of our diocesan missions; and we can never grow in grace, and be strong in faith, or fulfil the work of a Church of Christ in preparing souls for glory, unless we also abound in love, and are delivered from the chains of covetousness. "By liberal things shall we stand."

A little further on, after impressing the duty of providing for those who are the stewards and ministers for heavenly things, the Bishop thus speaks of the necessity for a Christian liberality in raising churches to the honour of God:

> The erection and preservation of churches has a claim, similar though not quite equal; because the ministers of Christ were before, and can be without, the edifice; but on the other hand, it may ask a larger gift, because the church, when it is a costly edifice, is also a lasting edifice and extends its benefits to posterity. This claim, too, must embrace all which belongs to the completeness and dignity of the arrangements for public worship. There, if any where on earth, should the offerings of man be free and joyous. In almost all lands, the temples are the noblest structures. Any signs of neglect or of parsimony in the aspect of that which we name the house of God, while, all around, habitations of men are fair and well adorned, must speak of the decay of religious reverence and generous piety. Where the spiritual instruction of the young is concerned, as in our Sunday schools, requiring, as they do, so small an expenditure, any slowness in providing the little which is needed, must speak in bitter contrast with the wise liberality with which almost all parents rejoice to promote the business of secular education.

The Pastoral thus concludes:

> My dear brethren, I have desired to suggest such views of the Christian stewardship, and of the purposes which alone make worldly possessions a benefit beyond the mere support of life, as might tend to dispose you to give for all these purposes, as God has prospered you, justly, largely, bountifully. I would not attempt to show you that little will be solicited. I hope that the day will never come when those who worship in our churches will not often be invited to give for all these purposes, every man according as he is disposed in his heart. I only pray that the blessing of God, who loveth a cheerful giver, may be the inheritance transmitted by every congregation of this diocese to those who shall reap where we have sown. For this is the word of the Lord, "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall they give into your bosom."

Massachusetts.—The *Christian Witness and Church Advocate* alludes to a Home for Orphan and Destitute Children in Boston. The establishment, it appears, is already in operation. It is proposed to receive children of both sexes, between the ages of four and ten years, and to give them such a course of training as will best fit them to fulfil the future duties of life.

The Monthly Missionary Meeting was held in Trinity Church, Boston, on Sunday evening. A large body of clergy were present on the occasion, and the Rev. Dr. Van Kleeck, Secretary and General Agent of the Domestic Committee of the General Board, delivered an address.

Connecticut.—The Fifth Annual Report of the City Missionary and Minister of St. Paul's Church, Hartford, we learn from the *Calendar*, has been issued, and affords much ground for satisfaction and encouragement. The church has been completed and consecrated during the past year, and the congregation become more stable and uniform. The present number of Families, 94; Baptisms, 66; Communicants, 84; Confirmed, 9; Marriages, 41; Burials, 53; contributed at the Offertory, $81.20; to Alms account, $118.22. The Sunday School has: teachers 32, scholars 150, Bible classes 2, and a German Class learning to read the English Bible. There is connected with the Mission a *Sewing School*, which meets on Saturday afternoons to make clothes for the poor girls. There are 12 teachers and about 60 constant pupils. The School has received 343 yards of cloth, and $68.37, which have been employed for the benefit of the pupils.

Virginia.—The Right Rev. the Bishop, in a communication to the *Southern Churchman*, dated Dec. 3, says:—"By divine permission, I was yesterday enabled to fulfil the appointments in Norfolk and Portsmouth, which have been announced in your paper, and as you justly complain when ministers do not furnish you with items of parochial history calculated to interest your readers, and there are now none in these bereaved congregations, I send a simple and brief statement of our services. Neither of the churches had been opened for worship since the illness of their lamented pastors until yesterday, except for the purpose of ventilating them. The habiliments of woe hung around the chancels, pulpits, and other parts of the two houses, and many were the mourning garments seen upon the sorrowing attendants. The first service, at 11 o'clock, was held in St. Paul's Church, Norfolk, the Rev. Mr. Miller, of Mississippi, once and for many years its pastor, and the Rev. Mr. Smith, one of the bereaved brethren, performed the service. The Rev. Mr. McCabe, of Hampton, preached on 'seeing through a glass darkly' all the ways and doings of God, and made a feeling application of the subject to the circumstances of the congregations and the scenes which had recently transpired. I closed the services; deep feeling seemed to pervade the stricken and sorrowing assembly. At night we repaired to St. John's Church, Portsmouth. The Rev. Mr. Wingfield read the service. Mr. McCabe again preached to an overflowing congregation. His subject was 'the rest that remaineth for the people of God.' Again he made a feeling allusion to the pestilence with which God had afflicted the people, and the great loss the congregation had sustained in the death of Mr. Chisholm, and I closed with some appropriate remarks. The sobs which were heard all over the house showed how they loved their pastor, and the number of all denominations who crowded the house, how Mr. Chisholm was esteemed and beloved by all. . . . . The citizens seem deeply impressed with gratitude for the liberality manifested in all parts of the land towards them in their distress. I am told that the Howard Association, whose praises are on every lip, have about eighty thousand dollars in hand to be distributed among the poor the coming winter, and for the future benefit of the orphan children. God grant that 'the goodness, as well as severity of God' may lead all hearts to deep penitence and heartfelt gratitude."

North Carolina.—*(For the Churchman.)*—The Northern Convocation of the diocese of North Carolina was held in St. John's Church, Williamsboro', on Friday, the last day of November, Saturday and Sunday, the first and second of December. This church is among the oldest in the diocese, as it was built some years before the Revolution; and it is dear to us, North Carolinians, as the last field of the labours of our revered and lamented Ravenscroft. His residence was in this parish, and he was rector of St. John's Church until within a few weeks of his death. He died in Raleigh, on his way to reside in Fayetteville. The old church has been recently repaired, and is now among the best in the diocese. The ladies of the parish take pride and pleasure in beautifying and adorning the church-yard; and the appearance of the graves indicates that the dead are not forgotten;—especially is this the case as respects the last resting-place of the first wife of our dear Bishop; for, even now, there is *one* among us that knew and loved him well. This Convocation is composed of the following parishes: Emanuel Church, Warrenton, Rev. L. L. Smith, rector; Holy Innocents, Henderson, and St. John's Church, Williamsboro', Rev. Richard Hines, rector; St. Stephen's Church, Oxford, Rev. Robert B. Sutton, rector; and St. Paul's Church, Louisburg, Rev. F. W. Thomas, rector. Friday was St. Andrew's Day. Morning Prayer was read by Rev. Mr. Sutton; the Ante-Communion Service by the rector of the parish, and Mr. Thomas preached the sermon. This gentleman was formerly of Baltimore, and more recently of Bloomington, Illinois. I heartily congratulate the Churchmen of Louisburg that they have such a man among them. May they take good care of him, and may our beloved Bishop bring many more of the same kind into the diocese. In the afternoon, the Service was read by the rector of the parish, and Mr. Sutton preached the sermon. This gentleman has laboured in Alamore, recently in Baltimore, and for the last year in this diocese. I only utter the sentiments of my heart when saying, "to know him is to love him." Saturday, Morning Prayer, to the Creed, was read by Rev. Mr. Sutton, and the remainder by the rector of the parish. The sermon was delivered by the Rev. Mr. Thomas. In the afternoon, the Service was read to the Creed by Rev. Mr. Thomas, except the Absolution, which was pronounced by the rector of the parish; the Creed and Prayers by the rector of the parish, and Rev. Mr. Sutton preached the sermon. Sunday, being the First Sunday in Advent, Morning Prayer to the Creed was read by the rector of the parish; the remainder, with the Ante-Communion Service, by the Rev. Mr. Sutton, and the sermon was preached by the Rev. Mr. Thomas. The Holy Communion was administered by the rector of the parish, assisted by the Rev. Mr. Sutton. In the afternoon, the Service (Psalter and Responses excepted) was read by the rector of the parish, and Rev. Mr. Thomas preached to a very large and attentive congregation of black people—they occupying the body of the church, as their owners had in the morning, and their owners taking the seats in the gallery previously occupied by the servants. This is regularly done in the Church of the Holy Innocents, Henderson, and in St. John's Church, Williamsboro'. It was a touching scene to witness the faces of the servants bedewed with tears (and that, too, without groans and sighs, so often heard in such congregations), while the clergyman spoke to them most feelingly of that God with whom is no respect of persons. The choir and congregation throughout the services was highly satisfactory to the rector. The parishioners deserve great credit for their kind hospitality. The only circumstance that tended to mar the enjoyment of the occasion was the necessary absence of Mr. Smith, of Warrenton. Rev. Mr. Sutton was elected President of the Convocation, and Louisburg was appointed as the next place of meeting during the month of April, as best suited the rector of that parish. There were many happy hearts at this Convocation. ALL GLORY BE TO GOD for His goodness and mercy to us, miserable sinners! says—

A SERVANT OF CHRIST THE SAVIOUR.

TRINITY CHURCH, HERTFORD.—We are glad to hear that a handsome tower and spire is about to be added to this church. The design is by Frank Wills of New York, who furnished the original plan for the present pretty little edifice, built some years since. The Church is much indebted here to the earnest efforts of its esteemed pastor, the Rev. W. E. Snowden.

Ohio.—We learn from the *Western Episcopalian*, that in obedience to the call of the Right Rev. the Bishop of the diocese, Chairman of the Committee appointed by the Convention of the diocese of Ohio to receive and appropriate donations for the promotion of Female Education in the diocese, the Committee assembled and organized at Gambier, by appointing J. W. Andrews, Esq., of Columbus, Treasurer, and Rev. James McElroy, Secretary. After some discussion the following resolutions were unanimously adopted:—

Resolved, That it is expedient to appoint an agent to visit the different parishes in the diocese, and explain the purposes of the Committee, and solicit donations to aid young indigent female communicants of the Protestant Episcopal Church, and especially the daughters of poor Episcopal clergy, who may wish to qualify themselves to be teachers.

Resolved, That the Rt. Rev. the Bishop, the Chairman of the Committee, be requested to issue a circular to the diocese upon the subject.

Resolved, That S. N. Sanford is hereby appointed agent of the Committee upon Female Education in the diocese, and under the direction of the Bishop, adopt such measures as may be approved by the Bishop to carry out the purposes of the Committee.

The examinations at Kenyon College commence on the 15th of December.

A new parish has been organized at Ironton in Southern Ohio, the seat of the Ohio Iron & Coal Co. Services were held for the first time in a new church edifice on Thanksgiving Day. A battened frame had been put up at a cost of about $600. The building will accommodate 150 persons, and has every convenience, we learn, on a small scale, for administration of the Word and the Holy Sacraments. The dimensions are 20 by 40—with six and a half feet railed off across the entire end for a chancel, which is carpeted and furnished with Altar and two desks. The roof is open and of good pitch.

Iowa.—The Right Rev. the Bishop of the diocese visited St. Luke's Church, Lansing, on the Twenty-fourth Sunday after Trinity; preached both morning and afternoon, and administered the Sacramental rite of Confirmation to two persons. Four children had been baptized by the Bishop on the preceding evening. This is the first Episcopal visitation made in Lansing. On Tuesday evening, Nov. 20, the Bishop preached in St. John's Church, Dubuque. This church, we learn, has been lately enlarged and improved, and the parish is spoken of as being in a most flourishing condition. Dubuque has a population of more than twelve thousand, and there is opening to the Church a fine field for missionary labour.

The Church Abroad.

England.—There are still rather favourable accounts of the Bishop of London's health. His lordship is beginning to recover the use of his limbs on the left side, that on which the attack took effect; and is now able to rise from his bed for a short space of time each day.

The Bishop of Gloucester and Bristol has been somewhat suddenly attacked with illness which assumed a serious aspect. A favourable change has taken place, and his lordship is considered out of danger.

The enemies of Archdeacon Denison, and of Catholic truth, are still exhibiting an active persecuting spirit. On their behalf, a rule has been moved for in the Court of Queen's Bench, and granted, calling on the Archbishop to show cause why a *mandamus* shall not be issued compelling him to proceed against the Archdeacon.

At a very numerous meeting of the Archdiaconal and local Secretaries of the Venerable Society for the Propagation of the Gospel, in the Chapter House, Leeds, for the purpose of considering what steps should be taken to prevent the loss of funds anticipated through the withdrawal of the triennial Queen's Letter—the Lord Bishop of Ripon in the Chair—it was resolved that a paid organizing Secretary should be employed—that his appointment should be in the hands of the Bishop, and his salary £200 per annum with travelling expenses.

An east window of considerable pretensions was recently placed in Lincoln Cathedral. The glass is the style of the thirteenth century, and the design is intended to set forth the scheme of human redemption.

It is reported that the Bishop of Salisbury has refused to license a clergyman to a curacy in his diocese, because he will not admit the truth of the doctrine of baptismal regeneration.

We find that the Bishop of Litchfield has appointed his son, the Rev. John G. Lonsdale, Reader of the Temple Church, and Secretary to the National Society, to the Canonry in Litchfield Cathedral, vacant by the death of the late Archdeacon of Stafford.

Among the improvements going on at Gloucester Cathedral, is the cleansing of the piers in the north aisle of the coats of white and yellow washes which for years have been accumulating upon them. The stonework has been reinstated with as much care as possible, so as to interfere but little with the old work, and the whole has been carefully pointed. The object of this is to show what the effect of the interior would be if properly restored.

The Board of the Tithe Redemption Trust had held another of its quarterly meetings, when several important cases were brought before the board, serving to show that the work of this Association is becoming more and more appreciated both by parish churches who suffer from alienation of their tithes, and by impropriators, who would prefer any other species of property.

Some superior Church Schools have been formally opened at Hemel Hempstead, near London. At morning service the sermon was preached by the Rev. Edward Monroe, of Harrow Weald, from Proverbs xxiii. 23—"Buy the truth and sell it not;" after which a collection was made for defraying the expenses of the new schools. Service being over, between eighty and ninety persons partook of luncheon in one of the new school rooms. After some of the toasts had been given, the Rev. R. J. West proposed the health of the clergy, coupled with the name of the Hon. and Rev. R. Liddell, of St. Paul's and St. Barnabas' churches, London, who, in returning thanks, alluded to the vexations and oppositions to which the Hemel Hempstead clergy are exposed, and exhorted them to persevere in faith, patience, and love, and so to put to silence the ignorance of wicked men, telling them so long as they adhered strictly to the Prayer Book they had nothing to fear. There was Evensong at half-past three, and tea for nearly three hundred children in the evening. The sum of £37 was collected in the church, besides sums sent by persons who were prevented from attending.

With respect to the question of the Choral Service at St. Mark's College, we find that it has been determined, in the present state of the Bishop of London's health, to postpone the consideration of the memorials on this subject until the monthly meeting in February.

Nova Scotia.—The Rt. Rev. the Lord Bishop of the diocese, we learn from the *Church Times*, has lately paid a visit to St. Margaret's Bay. His lordship, accompanied by the Rev. W. Bullock, was met a mile out of the French Village, by the rev. the rector and curate, and James Cocher, Esq., and was escorted to the rectory, the church-bell welcoming him into the parish. On Sunday, the 18th, a Confirmation took place, in the morning, at St. Peter's Chapel, for the Lower Ward and Peggy's Cove districts, when 29 persons renewed their covenant with God, and the Bishop both addressed the candidates before Confirmation and preached afterwards to a crowded audience. Another Confirmation took place in the afternoon, in the parish church, when 17 candidates were admitted, and the same mode of addressing them followed. In the evening the author of "The Songs of the Church" occupied the pulpit, when a very good congregation, considering the short time between the services, again assembled, to profit, we hope, by his excellent discourse. On Monday, the 19th, the Bishop, and clergy present, crossed the Bay to St. James' Chapel, which, notwithstanding it being a week day, a busy season, and the poorest congregation, was well filled; 29 persons, among whom were several old people who never had so good an opportunity before, came forward to make their open profession of faith, and to renew their Baptismal engagement, thus making 75 confirmed this time in this mission—about the same number as the last time; but it would have been much greater had not the fishery been later this year than usual, which kept many from coming home for the purpose.

In the same paper we find the following account of the first annual meeting at Chester of the *Young Men's Church of England Association*:—"The first annual meeting of the Chester Young Men's Church of England Christian Association was held in the School-house on Monday evening, the 12th inst., for the purpose of electing new officers and transacting the business of the Association. The Association was formed for the benefit of the young men of the parish, and it is gratifying to be enabled to report that many are manifesting an increased interest in its proceedings. Although there was a recess of only three months and a half, the meetings once a fortnight have been generally well attended. According to a rule of the Association the meetings are opened and closed with prayer and singing. The choir of St. Stephen's Church in this respect render valuable aid to the Association. A lecture is delivered at each meeting, the subjects of which for the past year are as follows:—'On the advantages of the diffusion of knowledge,' 'Astronomy,' 'Modes of burial in different nations,' 'The Economy of Nature,' 'Earnestness,' 'Prophecy as connected with Russia and the War,' 'Light,' 'Magnetism,' 'Divine Origin of the Holy Scriptures,' 'Inquiries into the forces or powers of matter,' 'Courage, how far it is a virtue, how far it is not,' 'Past history, present circumstances, and future prospects of the Jews.'"

The World at Home.

FATAL RESULTS OF FOLLY.—William Sumner, the young man assaulted by Messrs. Coburn and Dalton, a short time ago, died at his father's residence at Milton on Monday morning. It will be remembered that the affair grew out of a flirtation carried on by two gay and thoughtless young wives of Boston, with a couple of young men scarcely out of their teens. One of the young men was induced to visit the house of these ladies, and was received by the two indignant husbands who gave him a severe beating. The other young man, whose name is Sumner, and whose death we have alluded to above, was entrapped to the same house by the urgent personal solicitations of the two husbands, whom he did not know, and who almost forced him there in a carriage under pretence that his lady love was very anxious to see him. Arrived at the house, in spite of the entreaties of the two wives, who were present, they dragged him into a coal cellar and beat and kicked him in the most brutal manner. On the complaint of the first young man, both husbands have been held to bail for assault and battery; and now on news of young Sumner's death, his two assailants have been arrested for homicide.

MUNIFICENT OFFER TOWARDS A TESTIMONIAL TO DR. KANE.—It is said that Mr. G. Peabody, the American banker in London, has offered the sum of fifteen hundred dollars, as his contribution towards a general public testimonial—one thousand dollars for Dr. Kane, and five hundred dollars for his comrades. This tender being made direct to Dr. Kane, he is understood to have promptly declined it, for himself, on the ground of his unwillingness to allow his name to be used in connection with any testimonial of a pecuniary nature. He has, however, referred back to Mr. Peabody the disposal of the subject as far as it relates to the crew.

GOLD AND GRAIN.—The *Baltimore American* gives the following statistics:—

The gold in the United States was, previous to the California discoveries		$86,000,000
Found in California in the years 1849 to 1854		291,000,000
To date in 1855		45,000,000
Imported in six years from elsewhere		33,900,000
Total		$455,000,000
Remitted abroad in six years and ten months		214,000,000
Left in the country		$241,000,000
Total estimate of harvest in 1855—		
Wheat, bushels	168,000,000@	185,000,000
Indian Corn		1,000,000,000
Oats		400,000,000
Rice, pounds		250,000,000
Rye, barrels	16,000,000@	18,000,000
Barley		7,500,000
Potatoes		115,000,000
Peas and Beans		9,400,000
Sugar, pounds		545,000,000
Cotton, bales	3,200,000@	3,500,000
Hay, tons		15,000,000

The comparison here presented is worthy of notice. The crop of Indian corn, valued at even half the present market prices, amounts to more than all the gold from California, while the wheat crop is worth as much as all the gold now in the country; and the growth of oats, with all reasonable allowance for exaggeration, more than equals any two years' product of the California mines.

APPOINTMENT TO A VACANCY.—The appointment of Judge Cowles to the vacancy in the Supreme Court has been accepted by that gentleman.

CENSUS OF BROOKLYN.—The census of Brooklyn, L. I., has been at length completed and published. In the year 1850, the population of the territory now included within the corporate limits of the city was 136,357, and the total of the same territory now is 194,325, being an increase of 57,968 in five years.

MUNIFICENT GRANTS.—The whole amount of land voted by the United States Government, for educational purposes, to the 1st of January, 1854, is estimated at 52,970,231 acres, which at the minimum price of such lands when first brought into market, represented the magnificent sum of $66,000,000, but which at this time could not be worth less than $200,000,000.

POPULATION OF NEW YORK STATE.—The census returns (says the *Albany Register*) have been so far compiled as to give the entire population of this State, which is 3,466,118. This is exclusive of the population of the Indian reservations, which will add about three thousand. At the last census, in 1850, the population was 3,095,394. The population of New York City is 629,810.

TREASURY OF HUDSON, N. J.—The Treasurer of the City of Hudson, in his second report, stated the balance in the City Treasury, December 8, to be $275.90.

IRON MANUFACTURE.—Pennsylvania now produces as much iron as was manufactured in Great Britain thirty years ago, and of a quality that compares very favourably with it.

ALDERMANIC DELINQUENCIES.—At a meeting of the Common Council of Milwaukie, Wisconsin, on the 3d instant, one of the aldermen of that city, named Daniel Kennedy, was expelled from the board on account of intoxication and disorderly conduct. The *American* says: "Three aldermen are on the record for drunkenness and rowdyism."

OFFICAL BY THE PRESIDENT.—James Dunlop to be Chief Judge of the United States Circuit Court for the District of Columbia. Francisque Charles Alphonse Sacathen de Laforest, to be Consul of France at Philadelphia, and Jules Ettienne, Consul of France at Boston.

BOSTON IMPORTS.—The value of foreign goods imported into the port of Boston during the week ending 24th ult., amounted to $934,854.

MORTALITY IN NEW YORK.—The deaths in this city last week numbered 368, showing an increase of 33 as compared with the week previous. Of the above, 74 were men, 76 were women, 127 boys, and 91 girls.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week was 65, of which 36 were males, and 29 females. The principal diseases were consumption, scarlet fever, croup, and marasmus.

THE WINTER SEASON.—Those who wish very choice and pure spices, coffee, &c., &c., should purchase of the Hope Mills, 71 Fulton street. See list of articles as per the card in another column.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. X.—THE MURDER OF ABEL AND THE PUNISHMENT OF CAIN, (*continued*.)

There is, however, one redeeming feature in the case of Cain, and one that bears some indications of religious feeling, and consequently of a repentant state of mind. "And from thy face shall I be hid." Cain was now aware that he would be expelled from human society, and from the place of public worship, which was called the presence of God; and, above all, he feared an expulsion from the presence of God in heaven above. There is reason to believe that until the time of the flood, the Cherubim was seen in the East, which is no doubt the origin of the custom of turning to the east in our acts of public worship; and there is reason to believe that, before the flood, the phrase, "The presence of the Lord," implied some place where the visible tokens of the Divine presence were seen, and to which the worshippers of God were accustomed to assemble. And hence, in the language of the Holy Scriptures generally, those phrases, the presence of the Lord, and the face of God, have been applied to the place of future blessedness, where the saints will see him face to face. We shall therefore examine those passages of Holy Writ wherein the phrases in question are so employed, as those passages may serve to explain the words of Cain.

"And Moses said unto the Lord, I beseech thee, show me thy glory. And the Lord said, Thou canst not see my face; for there shall no man see me and live." Ex. xxxiii. 18. The glory of God can be seen only in a glorified condition of existence; and therefore we must die before we can ever see the face of God. The *immediate* vision of the Deity cannot be seen with our bodily eyes. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. xxxii. 30. Jacob called the name of the place Peniel, because he had seen the visible symbol of the divine glory. David said, "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for ever more." Ps. xvi. 10. And hence he prayed, "Cast me not away from thy presence; and take not thy holy Spirit from me." Ps. li. 11. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. Hence the Apostle says, "Now we see through a glass darkly; but then face to face." And again: "But we know that when he shall appear, we shall be like him; for we shall see him as he is." There is a beautiful resemblance between the words of David, when he says, "Cast me not away from thy presence," and the words of Cain, when he says, "From thy face shall I be hid;"—and hence there is reason to conclude that the very same evil is deprecated by David and by repentant Cain. Cain felt it to be a grievous punishment to be expelled from his father's home, and made a vagabond upon the earth; but he felt it to be a greater evil to be excluded from the worship of God; but, most of all, he dreaded an exclusion from the presence of the Lord, and from the glory of His power. We are quite sure of this, that his repentance and salvation were what God himself would most desire, and what the departed soul of his brother Abel would most desire, and what his father, Adam, and his mother, Eve, would most desire. And this construction of the words of Cain is, we believe, the only one that would exactly harmonize with the words of the sacred narrative, and with the conduct of God, in so carefully defending the life of Cain.

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any, finding him, should kill him." These words must needs imply some mitigation of the sentence upon Cain, and must, of consequence, imply the fact of God's mercy towards him. Cain was under a horrible dread of death, and of an expulsion from the face of the Lord; and hence God set a mark upon him, to preserve his life. The defence with which the Lord encircled the life of Cain was twofold. First, the denunciation that whosoever slayeth Cain, vengeance shall be taken on him sevenfold;—and these words would imply that the murderer of Cain should be seven times more wretched than Cain himself. A more awful denunciation we could not possibly conceive. Secondly, "the Lord set a mark upon Cain, lest any, finding him, should kill him." Whatever that mark might be, it must have been intended to preserve the life of Cain, by restraining the vengeance of mankind. And here we may observe, that nothing would be more likely to restrain the vengeance of mankind upon Cain, than his own penitence, and his acknowledged wretchedness. His penitence would screen him, because it would equally deprecate the vengeance of God and the vengeance of mankind. His wretchedness would screen him; for, by exhibiting to the eyes of mankind the wretchedness of a murderer, it would inspire them with abhorrence of the sin of murder. Such, in all probability, was the mercy of God towards Cain.

On this awful subject, as well as on Biblical questions in general, Rabbinical learning will afford us but little help. Some of the Rabbins say that the mark which God set upon Cain was *paralytic*, and which they seem to have inferred from the Septuagint, στενῶν και τρεμῶν εση, groaning and trembling shalt thou be. The Targum of Jonathan ben Uzziel says it was one of the letters of the sacred name. The author of an Arabic Catena, in the Bodleian Library, says: "A sword could not pierce him; fire could not burn him; water could not drown him; the air could not blast him; nor could thunder and lightning strike him." The author of Bereshible Rabba, a comment on Genesis, says the mark was a circle of the sun rising upon him. Some of the Doctors in the Talmud say that it was the letter *Tau* marked on his forehead, which signified his contrition, as it was the first letter in the word repentance.*

Dr. Shuckford observes, that the Hebrew word, which we translate a mark, signifies a sign, or token. Thus, the bow in the cloud was to be a sign or a token that the world should not be destroyed any more by a flood; and he would render the passage in question: And the Lord gave unto Cain a sign, or a token. But the real question, or rather the most important question involved in the passage, is the following: Was the mark, or sign, or token, a token of wrath, or of mercy? We think that the notion, that the Almighty would so carefully preserve the life of Cain in wrath, and in exclusion from his mercy and salvation, would involve a contradiction, and a gross absurdity, and indeed a libel on the parental character of God. For if God did thus defend and preserve the life of Cain for no other purpose but that of inflicting misery upon Cain, both in this world and in that which is to come, what are we to think of the moral and parental character of God? The mark or token, therefore, must have been given in divine mercy. And truly, if God himself had mercy upon Cain, then must every other being be obliged to show him mercy: and the knowledge of the fact that God had been merciful to Cain, to penitent and miserable Cain, would be, most of all, adapted to inspire the hearts of all mankind with the yearning of divine compassion. If we could ever find any being to whom God himself refused to be merciful, though penitent and brokenhearted, then we ourselves could not be under any obligation to show him mercy. But whom God himself forgives, we must be bound to forgive; or otherwise, by our own want of mercy, we must exclude ourselves from the mercy of God.

We have not been distinctly informed whether Adam and Eve forgave Cain, as David forgave Absalom; but we may hope that Cain did find mercy at the hands of his father and his mother, as well as at the hand of God. Abel was safely lodged in paradise, and his righteous soul was happy with the Lord. But although Cain might have found mercy at the hand of the Lord, and although he might have found mercy at the hands of his afflicted parents, Cain would never be able to forgive himself. Cain would be a man of sorrow all the days of his life. No wonder that we read that Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

* Dr. A. Clarke.

For the Churchman.

THE VICAR OF FROOME.

A newspaper called the *Protestant Churchman*, edited by three clergymen, has taken upon it, I understand, not merely to doubt the veracity of this exemplary servant of Christ, but positively to assert that he does not speak the truth when he declares, in the face of his Froome parishioners, that he has overcome his opponents among them.

They little know the character of this holy man, or they would not dare, in the sight of God, to doubt his word. Perhaps they judge him by themselves—though there could not, probably, be a greater contrast, as repects works and labours of love.

Perhaps a few particulars, known to me of my personal knowledge, relative to his connection with the parish of Froome, may not be uninteresting to your readers.

In the first place, the living of Froome was forced upon him. He refused its presentation at the hands of the patron three times; and it was not until the bishop of the diocese solemnly expressed to him his conviction, that it was God's will he should occupy that neglected portion of the vineyard of Christ, that he was prevailed upon to accept it. The party in the Church to which these clergymen of the *Protestant Churchman* belong, in the most ungodly manner, raised a violent clamour, and incited his new parishioners to oppose him in the most virulent terms, thus evidently fighting against God. But they soon began to see how grievously they had been misled. Gradually they returned to their duty towards him, convinced by his pastoral labours, his great self-denial, his untiring zeal, his unwearied devotedness, and his fervent charity, that he was indeed and in truth a man of God, mercifully sent unto them to minister to their souls' salvation. He restored to them the Daily Services of the Church, the Weekly Communion, the Devotions of the Church's holy seasons, and to the poor, more especially, he restored their heritage in the sanctuary by doing away with pewrents, thus making the Church free to all alike. Nay, finding that the poor could not attend the Daily Morning Service, on account of their being at work at the time it was held, he, with their concurrence, established an extra service on their behalf, at the early hour of half past five in the morning, that they might be able to attend before entering on their daily toil; and at the date of my last personal acquaintance with these proceedings, he had a congregation of some sixty or seventy working men and women realizing with him, their devoted pastor, the words of the Psalmist, "Early in the morning will I direct my prayer unto Thee, and will look up." And he was always there himself, although he had two or three curates; thus setting a good example in this, as in everything else relating to his pastoral duties. This, of course, must involve his rising, day by day, winter and summer, as early as half past four—an instance of self-denial which I may not uncharitably suppose is not to be found in the pastoral life of any one of the three rectors who, I understand, can waste so much of their time in writing such scandals in their newspaper.

Then, he has established daily schools, as well as Sunday schools, for the children of the Church—schools for boys and girls, for infants, for the ragged and destitute found in the streets, and for young men and women who have only leisure in the evenings. He has also established Church schools of a higher grade, for those who can afford the cost of a more finished education.

Then, his system of pastoral visiting is most complete and effectual—occupying himself and his curates day by day; and having the assistance of an institution of Sisters of Mercy—also of his own establishment—they are enabled to attend to both the temporal and spiritual wants of the poor, and, indeed, to the pastoral care of the parishioners generally, in a most efficient manner. All day long, and every day, is he busily occupied in the work of his parish; and the change effected in its moral aspects is now, I believe, very striking.

Is it possible, then, that seeing all this—observing his daily and faithful devotedness to his divine Master's work, having ocular proof of the great good he is doing among them—is it possible that they can continue to oppose such a man, and, more especially, when to all that has gone before, may be added the crowning fact, that they have, in their parish church, the blessed Gospel preached to them in all its purity and power. Of course, we have his own word, that he has overcome their opposition, and he is emphatically a man of truth. But if we had not his own word, these facts must satisfy any honest and unprejudiced mind, that very few, if any, of such a faithful pastor's parishioners could ever continue opposed to him.

Permit me to add a little anecdote illustrative of the estimation in which he is held in his parish. A friend of mine—a clergyman—went down from London to Froome, on some public occasion of the Church, accompanied by a reverend brother, in order to take part in the services of the day. As the vicarage was already full of guests, they took lodgings at a private boarding-house, in preference to going to an hotel. After remaining there nearly three days, when ready to depart they asked for their bill; but the landlord told them there was nothing to pay. He could not think, he said, of charging any friends of Mr. Bennett's for such accommodations as his house could afford, for he and his family were under too great obligations to him, as their pastor, to be possible that they could ever do enough in return.

And this is the man whom these reverend editors would make out to be a teller of untruths. May we not point each of them to such a man's pastoral life, and say to him, "Go and do thou likewise?"

EDITH.

For the Churchman.

THE LORD'S DAY AND THE JEWISH SABBATH.

NO. I.

In Holy Scripture we read that after the six days of creation the Lord rested on the seventh; wherefore the seventh day henceforth became sanctified, and was kept as a holy day of rest. The Sabbath was an institution of the patriarchal Church, but it was bound on the Israelites by the commandment of the Lord, given amid the thunders on Sinai. When the Israelites entered into the land of promise, the Sabbath received a new significancy; it was a token to them of that rest from bondage and slavery which God has so mercifully granted to them. If we examine the spirit of the Sabbath, we shall find that, like all the rest of the Jewish system, it had principal reference to this earth, and to temporal things. True, it was a type of that rest which should be vouchsafed to the chosen children of Jehovah; but still its *observance* was one of temporal rest: an entire cessation not only of bodily labour, but of all occupation whatever. And the Pharisees carried the precept of rest so far that they rebuked our Lord for works of mercy done on the Sabbath; and they were greatly incensed because our Lord and His Apostles plucked ears of corn on the Sabbath, not because they ate it, for this they had a right to do, according to the Jewish law of hospitality, but because they laboured in plucking it. The whole Jewish system was one of rest, of repose, of waiting for a better covenant, even an heavenly.

Not so the Christian dispensation. That is one of aspiration, of praise; for we have entered on the one great Sabbath; we have "come unto the Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling which speaketh better things than that of Abel." No longer, then, are we to celebrate the creation of this material universe, no longer are we to rest in commemoration of God's rest from that creation. "For now is Christ risen from the dead, and become the first fruits of them that slept." He died on Good Friday, crying, "It is finished." He, too, rested on the Holy Sabbath, in the tomb, and when on Sunday He rose triumphant from that tomb, He began a new work of love for those whom He had purchased with His blood. Henceforth He was not under the bondage of carnal ordinances; the temporal kingdom had passed away, and the kingdom of Heaven had come. That Sabbath had been buried with Him; it rose regenerated, sanctified—the joyous festival of His resurrection; no longer was it, then, a day of mere repose, but rather of adoration, of glory, and of loud rejoicing. "The type is fulfilled; the whole period of the Christian Church, from the day of Pentecost to the end of all things, is one holy and spiritual Sabbath. Again, the whole life of each individual Christian, from his baptism to his death, is also an antitype of the Jewish Sabbath. The heaven on earth, which abides in the regenerate soul, this is the true spiritual rest which God promised in old time; in the words of Zacharias, 'that we being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness, before Him all the days of our life.' And, says St. Paul, speaking upon this very subject, 'If ye then be risen with Christ, seek those things which are above.' Yet though this be so, shall we therefore say that the Fourth Commandment is abrogated? Surely not. The Sabbath indeed is abrogated, but the commandment which enjoins it is fulfilled in another manner. The Sabbath, with other shadows of the law, has flitted away; 'but the word of God endureth for ever,' and has a real, imperishable *substance* [essence] issuing forth in ever fresh manifestations, fresh duties, fresh promises, as its older *forms* successively do their work and dissolve. The old fulfilment of this commandment, with its observance of the seventh day, its memorial of the creation, and of the deliverance from Egypt, its *ceremonial inactivity, its preciseness and formality, is at an end*; but the duty of keeping it, with *new* objects and *new* acts of service, remains. It is observed still in substance, though not in the letter."*

But this is not the light in which Sunday is now regarded by the majority of even good Churchmen. It is still to them a Jewish Sabbath—a day of temporal rest; in short, a day in which they are to do their praying for the rest of the week. If you ask why they keep it, you will be told that it is commanded in the Fourth Commandment, and that God rested on the Sabbath from all His works. If you remind them that they do not keep the seventh day, they will of course say that the day has been changed; but still its character as a weekly Easter is a secondary idea.

The prevalence of Sabbatarian notions is especially evident, if we examine the character which they give to Christmas-day;—that is to them a festive day; yet the Church regards it the same as Sunday. If Easter is the "Queen of Feasts," Christmas is the Mother of Festivals, for it was then they began.

Christmas is even a greater feast than an ordinary Sunday; and the obligation to keep it holy is just as great, and enforced by the Church just as much. It is as much a sin to do servile work, and to absent one's self from Church on that day, as it is to do so on Sunday. But some will say, "Christmas is ordained by man, Sunday by God; we nowhere read of Christmas in the New Testament." Christmas is not ordained by man, but by the Church; it is ordained by the same authority which commands the observance of Sunday. We have no command in the New Testament to observe the first day of the week; and, unless it had been observed universally in *the Church*, we could not even draw therefrom a precept for its observance. It is only mentioned incidentally three or four times; but we read frequently of the Jewish Christians observing the Sabbath and other ordinances of the law. As Christians, we read that they celebrated their highest act of worship, the Holy Eucharist, daily. It is true St. John says he was in a vision on the Lord's Day; but, without our present preconceived belief, how should we know that the Lord's Day was not some other day besides the first day? But even if the New Testament did *expressly* mention the observance of the first day of the week, we would still be thrown back on the authority of the Church, for it is only on her authority that we receive the Bible.

There was a party in the Church who desired to bind upon their Gentile brethren the ceremonial rites of the Jews, and they clung tenaciously to the Sabbath, which was observed by some down to the fifth century. These Judaizing Christians were condemned by St. Paul, because they made the coming of Christ of none effect. They were the forerunners of those who denied His Divinity; and so likewise have been the Puritans of modern times.

Sunday, then, should be kept as a joyous festival: with our bodies and souls we should give thanks, glorifying God for the resurrection of His Blessed Son. We are bound by the laws of the Church to observe the day holily in the services of the Church—attending devoutly at the celebration of the Blessed Sacrament (if we are able, and it is—as it should be—celebrated); and wilfully to neglect the religious duties of the day is mortal sin. But we are not on this account to keep the day as a fast;—no, it is a day to give us a cheerful countenance and a glad heart; and such innocent amusement as conduces to this is both lawful and proper. There must, of course, be no rioting or drunkenness, for these are unlawful for the Christian at all times; and more especially would they desecrate this holy festival, being entirely inconsistent with Christian mirth. All over Catholic Christendom Sunday was regarded as a festival; and it was not until the rise of Puritanism that it assumed its present chilling Sabbatical aspect.

Even Calvin and Luther kept it as it had always been observed;† and throughout Europe to this day it is so kept and regarded—the only difference being, that the Protestant sects do not keep it as strictly as we and other Catholics do.

In our next, we shall review the rise and progress of Puritan Sabbatarianism.

W. F. B.

SUPERFLUOUS ABUSE OF ROMANISM.

To the Editor of the Churchman:

MR. EDITOR:—In looking over the book notices in your paper of the 29th ult., I was much pleased to see your timely censure on the book recently written by a Presbyter of the Diocese of New York. Nothing gives me greater pain than to see those who have taken upon them the priestly office of our beloved Church, spending their time in writing old tales that have been well worn out, about the horrid doings and practices of that corrupt and rotten branch of the Church. These things have been told so often, that they are becoming disgusting in the extreme; and, instead of doing any good, they only create in the minds of those that read them a morbid desire after anything that savours of deeds of darkness and blood. Would to God that that presbyter had, in the ceaseless round of the Church's appointments, spent his time in endeavouring to bring those around him within the pale of Christ's Holy Church, and thereby be doing more good in the sphere to which God has called him, than writing volumes of works about that which we all knew before. Perhaps I am censuring him too harshly. Still, I cannot see how a minister of our Church can perform his part *well*, when he spends his sacred time in doing aught but the Church's work. And here let me add, that I hope your voice will be ever raised against any priest of the Church who steps aside from his sacred calling that he may be seen of men. Yours in the unity of the Catholic faith,

G. R. D.

Ansonia, Dec. 8, 1855.

THE CHURCH ALMANAC.

To the Editor of the Churchman:

SIR:—Excuse my intrusion, to make the inquiry whether any one is responsible for the correctness of the *Church Almanac*. Year after year, my address as a parish clergyman is misrepresented; and that, in spite of every effort that I could make to have the right address inserted. As to publishing a correction in the papers, I am not so fond of self-publication, and besides, no person has any right to impose on me that necessity. And if I were to do so, I do not see how that could prevent any one, who may consult the almanac for my address, from being misled.

A CLERGYMAN.

* Newman's Sermons on Subjects for the Day, pp. 137, 138.
† *Vide* Sabbath and Sunday: *Churchman*, Nov. 29, 1855.

For the Churchman.

A SEAT IN HEAVEN.

"To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."—*Matt.* xx. 23.

When the Judge from Heaven descends,
And the angels gather round,—
When the dead in Christ awake,
Shall I with the saints be found?

Will there be a seat for me,
A seat for *me* in Heaven?
I care not where the place may be,
So that a seat be given.

Father! this boon I crave from Thee,
Through Jesus Christ Thy Son,—
Saviour! the lowest seat for me,
If so Thy will be done.

The lowest seat, by Thee prepared
Within Thy courts above,
Would prove a mansion fair indeed,
When given with Thy love.

Not right, nor left, but any place,
Where I with *Thee* may rest;
Forever look upon Thy face,
And be for ever blest.

Branford, Advent, 1855. E. G.

A NEW QUESTION.

To the Editor of the Churchman:

DEAR SIR:—In one of the handsomest and most appropriate church edifices in the country, it was recently announced, with apparent seriousness and solemnity, from the deeply recessed chancel, that "The sufferings of the *pho-ah* increase with the approach of *win-tah!*"

From the pulpit of the same church, the attention of the people is, from time to time, invited to the wonder-working efficacy of the "*Gos-pill!*"

Would it be surprising, should some one venture to inquire what kind of pill this is? *Gilt* pills the inquirer may have himself; but a *gos* pill, he might suggest, would seem to be a new article in the pharmacy of the Church!

Do not suppose, Mr. Editor, that the above is a caricature. Far from it. Unhappily, the expressions quoted are true to the letter—are of frequent occurrence, and are merely samples of much of the same sort from the same quarter.

Now, laying aside all jesting, which, in the present instance, may seem not to be "convenient," I would respectfully and in all soberness inquire, whether an *educated* minister of the Church should allow himself, in addressing a congregation of educated persons, the use of provincialisms and vulgarities, whether of language or of pronunciation, which naturally and almost necessarily suggest to his hearers ludicrous and degrading associations. Cannot the blessed truths of the Gospel be inculcated earnestly, with simplicity and with godly sincerity, without *unnecessary* offence to the hearer, and without violation of the laws of good taste.

ANTI-PILL.

CHURCH SCHOOLS.

To the Editor of the Churchman:

DEAR SIR:—I observe in the *Churchman* of this week a request that the clergy would aid you in making out a list of Parochial Schools, and as I have had one under my charge upwards of twenty-two years, and have turned out a number of promising young men, I have thought that a statement of the fact might be an encouragement and inducement to others to make a similar attempt. It is located in a high and healthy region of country near Fallston, St. John's Parish, Baltimore and Harford counties, Maryland, and is of easy access by railroads and stages. It is both a day and boarding school to a limited extent, and has worked remarkably well. The design is to give boys a good and useful education preparatory to any kind of business, or to prepare them for College under a sense of their accountability to God and a reference to the eternal world. The whole operation is under my immediate eye and direction, and parents from a distance have been attracted by its utility and availed themselves of its advantages. The title of the Institution is Springfield Hall. If this communication will at all meet the suggestion of a "clergyman from the South" or your own wishes, it is at your disposal.

Very respectfully and truly yours, JOHN R. KEECH,
Rector of St. John's Parish, Baltimore and Harford cos.
Fallston, Har. Co., Md., Nov. 31, 1855.

[This is not exactly the information required, although we do not object to insert our friend's communication, in the hope that it may be of some small service to his very creditable institution.—ED.]

For the Churchman.

THE BRAVE SEAMAN KINARD.

MR. EDITOR,—DEAR SIR: Your great kindness, in inserting in your paper of the week before the last, just at the hour of its going to press, my communication in relation to the heroic sailor who had saved 300 lives on board the ship "Yankee Blade," and the destitute condition of his widowed wife and orphan children, in a garret in Monroe street, in this city, was no fancy tale; and I am in hopes will prove of material benefit to her, as some persons have already been induced by it—at the period of Thanksgiving—to contribute something to her relief.

She visited my wife yesterday, in my absence, and with great gratitude and simplicity stated that several persons had kindly sympathized in her distress, and given into her hands about $17, which she would not touch until she saw me, only she was obliged to use one dollar, to get her children bread.

In the artlessness of her grief, she left for my use the following letter, the last she ever received from her husband. It so fully demonstrates the truthfulness of my statement, in relation to her destitute and suffering condition in his absence, who in his shipwreck the previous voyage had lost his all, and more especially her need of sympathy *now*, and above all is so touching an exhibition of tenderness and anxiety for her distress and penury in his absence, and so beautiful an instance of conjugal affection, that it cannot be read without emotion by any of those who have already contributed to her relief, and must entirely justify the appeal I have been induced to make on her behalf. I candidly confess to you that I read it with tears, and thanked God I had undertaken to enlist sympathy for her.

I shall continue to apply to her use any donation that may be sent to me, by mail or penny post to my residence.

Respectfully yours, B. C. C. PARKER.

The letter is dated just on the eve of his sailing on his last voyage:—

NEW ORLEANS, 19th April, 1855.

DEAREST ADORABLE WIFE:—I wrote a letter to you on the 16th, expecting that day to get the money and send it to you; but sadly was I disappointed. They are delaying me with paltry excuses every day, and here I am heart-broken, knowing you are suffering for the want of it. To-day, I have thought several times of leaving the ship, but it would only increase our misery. You do not know how I suffer whenever I sit down to my meals; the thought that you, my only friend on earth—my wife in every sense of the word—the whole possessor of my heart, you are, most likely, suffering for the want of it, and my dear little children perhaps crying because you have got no bread to give them.

O, dear girl, my heart is almost bursting! While I am writing this the Captain is sitting opposite me, at the same table, writing perhaps to his wife; he looks very pleasant, but he is so busy he never looks up. If he was to look at me he would, perhaps, think me a child: but he is one that never was in want himself, and thinks everybody else that is in want, is in the fault themselves. Our misery cannot increase much, unless I should lose some of my little family.

I must conclude, my heart is too full to write any more. Kiss my dear little children for me, tell them where their father is, and may God preserve you from all evil, and give you strength to bear up against these earthly trials, is the earnest prayer of

Your devoted husband, J. E. KINARD.

New York, 114 East Broadway, Dec. 4th, 1855.

Moneys received by me will be acknowledged hereafter.

B. C. C. P.

HUMBOLDT.—On the 14th of September, Alexander von Humboldt celebrated his eighty-sixth birthday. His activity is said to seem as if inspired by youthful vigour; and he still continues to labour at his literary and scientific avocations, "with incredible force and endurance." So good is his health and in such excellent spirits does he seem, that hopes are entertained that he will still be for years to come the living leader of science, and still give valuable contributions to the treasures of knowledge. The extreme age of Humboldt, and his excellent health, afford a striking confirmation of the theory that nothing is so conducive to longevity as moderate activity in congenial pursuits. Let those whose callings are not of a nature to wear the soul, or who have no occasion to be particularly vexed or worried unless they choose to take example from Humboldt, and seek in a serene temper, and in constant, but not difficult and wearying activity, that health and happiness which cannot be derived from any other source.—*New York Abend Zeitung.*

Open Council.

Audi alteram partem.

"Counsel and conversation is a second education, that improves all the virtues and corrects all the vices of the former, and of nature itself."—CLARENDON.

For the Churchman.

MR. EDITOR:—An article in the Chicago (Illinois) *Times* of November 16, upon the subject of a depreciated currency, brings forcibly to mind the deleterious effects of such a currency upon public and private morals. Nor is Christianity and the Church unaffected thereby, for whatever tends to moral debasement, public or private, is matter which it concerns the Church to expose and reprobate.

A doubtful currency, in its least mischievous form, is a debt, and usually turns out to be a debt that is never repaid. The persons who issue a paper currency are indebted to the receivers of it to the amount of their issues. It is a generally received maxim that the creditor receives, and the debtor pays, interest on the amount of the debts of the latter to the former. But in currency affairs the financiers make the rule to run counter, in violation of justice and equity. The debtor to the community draws interest on the amount of his issues, which are debts *due* the community; whilst the community of creditors not only never receive a cent of interest on their dues, but are very often cheated out of the principal.

The mischief does not end here. Speculation, wild and reckless, in every species of property is stimulated; prices are artificially raised; mortgages on property are taken at half the nominal value, to be foreclosed when the currency fails, and the property sold for less than the amount of the mortgage, sinking all the real capital which the mortgagor has invested. The Christian Church most assuredly cannot view with indifference such depravation in morals, such havoc in commercial dealings. A Church whose great Apostle counsels her to "owe no man anything, but to love one another," must set her face against a system of rapacious fraud which involves whole nations in embarrassment and distress, and tempts members of the Church, in common with other individuals, into debt and temporal ruin—into life-long, hopeless poverty.

It is to be presumed that the Church, while it warns its members to "owe no man anything," will heed its own inspired maxims, and "owe no man anything, but to love," &c., itself, else its admonitions, however just and however tenderly given, may be disregarded. Its example may counteract its precepts. "Thou, therefore, which teachest another, teachest thou not thyself?" "Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" But let us look to the article in the *Times*:—

GEORGIA CURRENCY.—The subject of Georgia currency as the basis of the business transactions of our city and State, has agitated our commercial circles and agricultural districts for some time past.—*Chicago Daily Times.*

Such is the commencement of an editorial article in which the *Times* represents that a certain firm has put in circulation, in Illinois, two millions and a half of this depreciated currency, "worth but ninety cents on the dollar at the counter of the bankers who issue it," and "represented by no security tangible to the bill-holder;" and that the individual "who mainly enjoys the benefit of this circulation, with an interest of ten per cent. on paper, mostly payable in some Eastern city, does not render himself personally responsible for the redemption of this circulation." This, according to the *Times*, is the character of the currency in which the business of Chicago is transacted!

Railroad companies take and circulate it. Merchants do the same. Farmers are suspicious of it, and "will not receive it, when they can get anything else." But it is forced upon them by the adroitness of the agents of the bankers, who are but too successful in persuading their dupes that their only alternative is "this or none." What blind credulity! What stupendous folly for a State of this Union, whose only lawful, constitutional currency is gold and silver coin, to give countenance to a circulating medium of no known responsibility, which at the place of issue is at a discount of ten per cent. And why? Not for want of gold and silver coin. The country abounds with both, and farmers, if they choose, can receive gold in payment for their crops. Some who are wise are doing it, and those who take the "Georgia currency," to lay up for a rainy day, will bitterly rue their lack of prudence.

How long can the business of the great and growing State of Illinois be carried on by the means of a medium so hazardous? Who counts on the redemption of such a currency, or even dreams that it was made to be redeemed? The country is inundated with such trash, and the scenes of its devastations are as various as are the arts and contrivances to circulate it.

Some shrewd financier makes the discovery that at certain places where produce seeks a market, there is a want of capital to pay for it, and sets himself at work to provide a substitute. What a nice place for a new bank! But banks, where known, must have capital, and it is the lack of capital that puts in motion the wits of our financier. A bank must be got up where it is *un*known, and its finely engraved pictorial promises must be put in circulation in localities where the fact is unknown that it has no other capital than the stock-notes of a borrowing, but never-paying board of directors.

Active, unscrupulous agents, and sometimes men of fair standing and character, are employed to circulate the baseless currency. The location of the bank or place of ostensible redemption, is fixed at too great a distance to admit of sending the bills home in small amounts for payment; and large amounts if sent there would not be paid. An office is opened near by, giving notice of the good credit of the new emission, and that it will be taken in at a certain rate of discount,—a rate not quite high enough to discredit its circulation, but sufficiently so to make it the interest of the public to pass it out, rather than pay and lose the discount. This pretended redeeming office is not opened for the purpose of getting the notes in, but to prop up their credit and *get them out*.

Manufacturers and other men, who employ labourers, are importuned to get their notes receivable discounted, receiving the proceeds in the new currency for circulation, whilst the notes are lodged in some bank, and collected in gold or other par funds. Adroit speculators are furnished with immense amounts of this kind of *capital*, sometimes on condition of keeping it out for a length of time, and every species of property is bought, sold, and resold, and paid for in the Yazoo (yaa-hoo?) currency. While it passes as money, and goes out faster than it comes in for redemption, the parties employed are doing a flourishing business.

But credulity has its limits. The community becomes saturated, perhaps nauseated, with the new paper money, and it is sent in to the office for redemption, at the advertised rate of discount. The moment it comes in faster than it can be forced out by the aid of all possible financial appliances, the office ceases to redeem, and the bank is nowhere; or if a bank there be, it fails, and a plundered public is left with pockets full of worthless promises to pay money, to mourn over its credulity in parting with its valuable property for trash, *used*, if not *made*, to swindle them out of that property.

Well has it been said by Mr. Webster, "Of all the contrivances for *cheating* the labouring classes of mankind, none is so effectual as that which deludes them with paper money. It is the most effectual of all inventions for fertilizing the rich man's field by the sweat of the poor man's brow."

This monstrous fraud is a fertile theme for discussion, and may again be recurred to. It may not be amiss to trace some of its effects upon commerce, upon protection, and, not least in importance, upon public and private morals. If Chicago and Illinois shall prove to be exceptions to the general rule, the individuals engaged in this currency scheme are not the men we have taken them to be.

FRANKLIN.

WHEN some of the courtiers endeavoured to excite Philip the Good to punish a prelate who had used him ill—"I know," said he, "that I can avenge myself; but it is a fine thing to have vengeance in one's power, and not to use it."

ANNUAL ADDRESS OF THE PROVISIONAL BISHOP.

[We gave an abstract of this Address at the time of its delivery; but as it has now been published under the Bishop's own supervision, we present it (with some few abbreviations) in full.]

My Brethren of the Clergy and of the Laity:—It becomes my duty, under the Canons, to render an account of my official acts—to make a statement of the affairs of the diocese since the last meeting of the Convention, and, in general, to set before you all matters tending to throw light on the condition of the Church within our borders, or in the country at large. I shall endeavour to discharge this duty with as much brevity, and with as little reference to mere personal concerns, as may be compatible with the full attainment of the object which the Church has in view in making these Annual Addresses a part of her working system.

On Friday, the 29th day of September, 1854—being the Feast of St. Michael and All Angels—just one year ago to-morrow, the final action of this body summoned me to the weighty charge, which had been so recently, so suddenly, and, for the diocese, so sadly put off by the amiable and beloved Bishop Wainwright. Having never, in the whole course of my life, taken a single step tending to invite such a call, I felt that I had nothing to do but to submit myself unreservedly to the will of God; and, accordingly, I at once signified to the Convention, through its Committee, my acceptance of a *trust*, which, more than any other in the Church of God, takes a man out of his own hands, away from the privacy and repose of his own home, and makes his life a continual sacrifice on the altar of public duty. It is always a solemn and impressive thing, when we are summoned to mount up into a *breach*, where others have suddenly fallen before us; but it is doubly so, when the position we are called upon to take is pre-eminently one of toil, responsibility, and danger, and one which visibly makes the last stage in the changes of this mortal life—the post at which we must remain until summoned away from it by death!

In my private journal, I find a record made at a very early hour on the morning following the evening of the election; and, on the page opposite to it, the words—"Νυξ γαρ ερχεται," "The night cometh;" and to-day, after the lapse of a year of increased care and toil, after ten months of active official duty, including between eight and nine thousand miles of travel, a visitation of all the remote parts of the diocese, and of more than two-thirds of its parishes, between 1,800 and 1,900 persons confirmed, 13 churches consecrated, a large number of ordinations to both orders of the sacred ministry, 180 sermons, 170 addresses at Confirmations and other occasions, together with a very large amount of business and correspondence; after all this, it is with a feeling of something like surprise, that I find myself not only not broken down, but improved in health, become familiar with the duties of a new ministry, and cheered by the assured conviction that, for a person possessing a fair amount of energy and facility in the despatch of business and correspondence, there is nothing in the administration of such a diocese as this, that need, of necessity, greatly oppress the mind, or exhaust the strength. No doubt, it is a charge of great labour, as well as of unceasing care and responsibility—its spiritual bearings, however, awakening infinitely more concern than can possibly arise from any amount of mere business or toil; but it is always right to state things according to their real and true measure; and it seems to me scarcely correct or just to represent the charge of this diocese as one which, properly managed, must needs involve an amount of labour and care so impossible to be sustained, or so very unreasonable. There is, indeed, an end of nearly all repose, and of nearly all retirement and seclusion; there is a grievous loss of domestic comfort, and there is a continual necessity for appearing in public, which is itself no light trial to a temperament like that of the present incumbent; but the kindness which everywhere welcomes and supports him, does all that kindness can do to cheer and to console; and for the rest, if we are looking unto Him who went before us in the way of loving self-sacrifice and endurance—if we truly bethink ourselves that the disciple is not to aspire to be above his Master, that it is enough for him that he be even as his Master; if we remember how short is our life of labour on the earth—how infinite the life of glory in Heaven, we shall gird up the loins of our minds, labouring zealously to enter into that great Rest, and caring little, yea, rejoicing much, that there is some ruggedness in the way, and some heaviness in the burden which we are appointed to bear!

It deserves grateful and devout acknowledgments at my hands, that amid so many appointments, requiring often rapid and extended journeys, I have not in a single instance been prevented by ill health from meeting my engagements. One or two of my appointments had been superseded in the arrangements of the local clergy, they having deemed it not necessary and not expedient for me to meet them; and, in one or two other cases, appointments have been postponed in consequence of afflictive dispensations in my own beloved parish, giving rise to claims upon my attention, which I could not resist. In several instances, when suffering from the effects of a cold, or for other reasons, I have availed myself of the kind assistance of friends from among the bishops or other clergy for the duties of the *pulpit;* and this I shall probably continue to do frequently in future, especially in the city, whatever may be my state of health.

I trust I shall be pardoned for expressing what a satisfaction and comfort it was to me, that at my first service, the consecration of a church, on the day after my own consecration to the office of a Bishop in the Church of God, I was able to have with me as preacher on the occasion my brother, the Bishop of Pennsylvania, who had been one of my presentors on the previous day, and to whom I had been indebted for the influence which first cheered me on my way into the Sacred Ministry. May no premature cloud cast a shadow over his bright and honoured path! May he stand firmly in his place, strong to labour for Christ and His Church, long after feebler hands shall have let fall the pastoral staff, and folded themselves forever in peaceful repose.

Besides my obligations to him, I have been indebted for sermons to the Right Reverend the Bishops of Illinois, of Connecticut, of North Corolina, and of Indiana,—the Reverend Doctors Hawks, Seabury, Taylor, Johnson, Haight, Mahan, Tyng, McVickar, T. W. Coit, Hale of Hobart Free College, and the Rev. Messrs. Tucker, Bolles, of Ohio, and Putnam of this diocese.

The natural order of my thoughts has drawn me on to anticipate the mention of the solemn and momentous event which placed me finally in my present position, and set me forward in that course of duty which I am now about to give an account of to you. On the 22d day of November last, in Trinity Church in this City, by power and authority derived from the adorable Head of the Church, and handed down through a long line of Bishops in that Church, I was consecrated to the office of a chief Pastor over this portion of the flock of Christ, indued with the spiritual gifts and powers, and charged with all the weighty duties and responsibilities that pertain to that sacred function. God, most merciful, have pity on me, and make me faithful unto death! I ask no gifts of eloquence—no human applause. Save me from low ambition—from pride and vanity. Give me to excel all others in humility and compassion and zeal. Endue me with wisdom and moderation and patience, and animate me to diligence as a Ruler. Prepare for me a place in the hearts of my clergy and people, and then, the essential powers of my sacred office being duly maintained, in order that it may be transmitted unimpaired to others—let me for the rest be lowest and last of all the servants of Christ!

It was a great satisfaction to me, that the present Presiding Bishop of our branch of the Church, the Right Reverend Bishop Brownell, long a beloved and honoured friend, and one with whom in academic life it was my privilege to live and labour for several years, was able to be present at my consecration, and to preside over the services. In meekness of wisdom, eminent alike for his moderation and for his firmness, known only to be loved, he has now presided over his diocese for upwards of thirty-five years. Long may he be spared to shed over the general council of the Church the influence of his gentle, peace-loving spirit, and of his steady, sagacious judgment, so incapable of being hurried into any violent extreme!

Another most agreeable feature in the service of consecration, was the presence of the Right Reverend the Lord Bishop of Montreal, who had the kindness to come to us to preach on that occasion, and who also united in the act of consecration. It added largely to that debt of gratitude and affection, which I had long owed to the clergy of the Church of England, for kindness and hospitality extended to me far beyond my deserts on occasion of several visits to that country. It is many years since I learned to feel deeply, and to act upon the conviction, that every interchange of kindness and courtesy between the two Churches or the two countries—every private friendship formed between Christian men of the English and American branches of the one Reformed Catholic Body, is a benefit to the whole civilized world, as it tends to promote peace and good-will between those who are largely entrusted with the interests of pure religion, and who, as being of one blood, one language, one faith, and one altar, ought to be for ever united in sympathy and fraternal regard.

But I hasten to lay before you a summary of my official acts, and of the changes which have occurred during the past year in the condition of the diocese.

Before doing so, however, I must be permitted to give utterance to some of the feelings which have been awakened in my mind during the recent visitation. In the first place, I have to return my most grateful acknowledgments to both clergy and laity, for the unbounded kindness and hospitality that have everywhere cheered and reanimated me. Many a feeling of weariness and care, unseen by others, has been soothed or chased away by looks of sympathy and acts of touching kindness. Into how many places have I entered a stranger—all before me unknown, or nearly so—and after a visit of a day, or perhaps only a few hours, departed, feeling that I had found a new home in the world and new friends, to return to whom would be, not a task, but a pleasure. Whenever it depended upon the clergy or the laity to make arrangements for conveying me from one parish to another, it was always done with the greatest apparent cheerfulness, and in the most prompt and commodious manner. All things were so ordered as to aid and facilitate the efficient discharge of my duty. To pass through such scenes, without being moved to grateful emotion—without being nerved up to more generous and lofty effort for the Church's and the peoples' weal, one must, indeed, have a cold and thankless nature.

Again, the numbers presented for Confirmation were frequently such as to awaken surprise. The diocese had been so thoroughly visited during the two preceding years, in most cases the visitation having been repeated the second year, and that under circumstances to call out the strength of the parishes, that I was prepared to see the numbers very much diminished on my first visitation. On the contrary, in proportion to the number of parishes visited—about two-thirds of the whole diocese—the Confirmations have been fully equal to Bishop Wainwright's first and most abundant year. His first report included all the parishes of the diocese, except three; and the Confirmations were 2,700—certainly a very large number. Considering the thoroughness of the very recent visitations, I did not deem it important or expedient to hurry through the whole diocese prior to the present Convention. I have visited 173 parishes and stations—about two-thirds of the whole diocese—in a few of which no Confirmation was held; and the number confirmed by me is 1,855. And I hope that by the time that my first year of official duty shall expire, I shall have completed the visitation of the whole diocese, with the exception of those parishes in which no immediate Confirmation was desired.

And, in reference to these Confirmations, I must add, that I have been struck with the apparent *character* of the classes confirmed, not less than with their *numbers.* There were marks of thorough dealing on the part of the spiritual pastor, and of seriousness and devotion on the part of the candidates, which could not easily be mistaken. Indeed it has been quite impossible to go through the diocese, conversing with the clergy and with the people, looking thoughtfully into the parochial work going on in each place, without being strongly impressed with the great amount of *ministerial labour*, which, in a quiet, unostentatious way, and with steadfast energy, is silently doing its office in every part of our vast field. I cannot but think that a true view of the amount of labour now being performed by the clergy of this diocese, and I will add, a true view of the good works of many of the laity, would have the effect of kindling into ardent zeal many a sluggish, many a forgetful, many a querulous and desponding spirit. I am not saying that we might not do more—both clergy and laity; but I do say, that that which *is* being *done*, is enough to awaken devout thankfulness to the Giver of all grace for what He hath mercifully wrought in the hearts of His people—enough to stir every apathetic soul, as with a trumpet call, to arouse itself to do something for Christ and His Church, before the day for labour be forever ended.

[The rt. rev. prelate then proceeds to a detailed account of *the places visited* and *the Episcopal acts performed* by him since his consecration. The number of *candidates for Holy Orders* added to the list, since the last Convention, amounts to twenty-two; thirteen with full literary qualifications, and nine without. Sixteen candidates have been ordained to the *Diaconate*, and eleven deacons advanced to the Holy Order of the *Priesthood.* The Bishop then goes on to mention the number of resignations of parishes. *Eighteen* clergymen have resigned their charges, and, as we find further on, *thirty-nine* have been appointed to new cures. The number of clergymen received into the diocese amounts to *fifteen.* There have been *twenty-three* letters dimissory granted; *one* clergyman has been *instituted* during the past year; *five* persons have been authorized as *lay readers;* the incorporation of *seven* parishes had been approved. We further find that the number of persons confirmed on 173 occasions is 1,855; number of sermons and addresses delivered on visitations—180 sermons, 170 addresses—350; churches consecrated, 13; corner-stone laid, 1; one clergyman has been deposed. During the past year, the Bishop goes on to say, the number of deaths has been unusually large. No less than four faithful and valuable clergymen have departed this life since the last Convention. Attention is called to the report of the Missionary Committee of the diocese, and the importance of home missions earnestly dwelt on. "Let it be considered, too," the Bishop urges, "that just in proportion as we *fill up our own diocese*—augment our *strength at home*—will be our ability to labour for Christ and the souls of our fellow-men in the far West and on foreign shores." The rt. rev. prelate then takes up the subject of a recent perversion, and proceeds to some considerations suggested by the same.]

The Rev. Homer Wheaton, he says, having signified to me his renunciation of the Ministry of the Protestant Episcopal Church, he was, on the twenty-third day of May last, deposed by me from the Sacred Ministry, according to the provisions of Canon V. of the General Convention of 1850, and his deposition duly recorded in the presence of two presbyters of the Church. However much there may be in such a defection to awaken melancholy reflection in regard to the *individual*, there is nothing that need greatly surprise us, or in the slightest degree disturb the quiet confidence with which we have been accustomed to contemplate the character and prospects of our branch of the Church. No *great movement* ever yet took place in the Church, however legitimate and salutary in itself, which did not tend to *excess* in the direction toward which it exerted its force. That excess is usually exhibited in the violence with which certain classes and individuals, participating in the movement, are thrown over beyond the just limits which that movement had prescribed to itself. Partial and impulsive minds, becoming absorbed and excited in the contemplation of one set of ideas, incapable of comprehending the opposite poles of truth within their view at the same time, restless and unstable in their constitution and habits, *press ever in one direction*, until the ties which bound them to their old position are sundered; they are drawn within the sphere of new attractions, and rush on to revolve around a new and strange centre. The body to which they originally belonged may have been a great gainer by the action and movement that have taken place within it; but *they* have been found unequal to the trying crisis, and have been hurled forth by the violence of partial forces into miserable extremes of error, to their own great and grievous loss.

The great and glorious Reformation of the Church presented a signal instance of what is here remarked. It was a legitimate and salutary movement. It delivered a large portion of Christendom from the monstrous abuses, corruptions and tyrannies which had been inflicted upon the Church during the Middle Ages under the auspices of Papal Rome. The moral forces within the emancipated body being once set free, there was a wonderful development of spiritual life and energy; the way was opened for the advancement of the race in intelligence and virtue; truth stood forth in her native simplicity and purity; freedom of thought and personal security began to be regarded as not incompatible with social order; and institutions, alike liberal and beneficent, sprang up to shed new blessings, social and religious, over long misguided and abused nations.

But salutary and necessary as was the Reformation in itself, it created certain tendencies toward change, innovation, free thinking, insubordination, which, running into excess in certain quarters, hurried away ill-regulated minds into rationalism and infidelity, and threatened the overthrow of more than one civil government. There was a *loss* to here and there an individual, but a great *gain* to the aggregate of the Reformed Body.

All this may serve to explain the philosophy of what has been taking place during the last twenty years in the Anglican Church and in the Church in this country. It must, I think, be confessed by every enlightened observer, that the *movement* which has occurred in the Anglican Church within twenty years, is the most energetic and the most important of any which has been witnessed in that branch of the Church since the period of the Reformation. Outward pressure and other causes constrained her to appeal to higher evidence and authority than the accident of a State establishment. She dug down to her foundations. She pointed to Scripture and to the records of the first Christian ages, to prove that her origin was from God, and her power divine. Not that *this* had not been done very often before,—nevertheless, the *truth* had been too much obscured. But now the appeal to first principles had all the life and vigour of a general movement. The Church set herself to resuscitate and reclaim those old Catholic elements, which had been ever a real and essential part of her system, but which, for a long period, had been too much in abeyance, and too much overlooked. The character of the Church, as a spiritual body, the very body of Christ, was more truly and impressively set forth. Her doctrines, her ministry, her sacraments, her devotions, her ideal of the divine life on earth, without undergoing any absolute change, took more nearly the lofty tone and colour of the Primitive Age—the age of martyrs and confessors. The whole body of the Patristic theology—its learning and its devotion—was popularized in the Church. The *ethos* of the ancient Church was revived and renewed in the modern. The old Catholic symbolism grew again into favour; and the purest branch of the Church of God, on earth, refused any longer to ignore or eschew the most affecting sign of the Christian Faith, merely because it had been abused and dishonoured by one of the most corrupt.

Coincident with this revival of Catholic truth and the primitive *ethos*, was a wonderful revival of spiritual life and energy. Noble churches went up by hundreds in quarters where before not five had been added in a century. Colonial bishoprics established and endowed all round the globe, and served by Catholic-minded men of the true Apostolic spirit—new life infused into the whole parochial system at home—a spirit of earnest devotion taking possession of the great schools and universities, in which the first youth of the land are trained—unwonted devices and efforts to reach and reclaim the children of vice and misery—more abundant prayers and alms—*these* are some of the abundant *tokens*,—not that *all* which has been written is true; but that the Church, *as a whole*, has arisen and shaken herself from the dust,—set herself to a new and more glorious warfare against the powers of darkness.

Now there is no use in denying, that as the movement at the Reformation, whenever it became *excessive*, tended toward *rationalism* and *irreligion*, and threw many partial and impetuous minds in that direction, so now the movement which has taken place in the Anglican body, whenever it becomes excessive, tends towards Romanism; and however excellent and important in itself, is not unlikely to throw many eager and unstable souls over into the Papal fold. What then? If the movement be a legitimate and salutary one, it should be watched, restrained, regulated, but not reversed, not misrepresented, nor dreaded. Individuals may be lost; but the body will be more healthy and vigorous. The convulsive efforts of the Anglican Church to recover her own true life and power, have thrown off from her body some whom she had been wont to cherish and honour, but who were too unstable, too easily misled by partial views, too easily hurried away by temporary excitements, to stand firm under such a crisis. Yet who, for one moment, would weigh her losses against her gains? Who that comprehends what the Anglican Church is now, and what she was thirty years ago, would be willing to carry her back to that state of comparative formalism and superficiality, for the sake of having restored to her ten times the talent and learning which she has lost? What intelligent theologian can doubt, that the Church with her present expansion and moral energy, and her true appreciation of her own principles, is more than ever before stable in her position, and the great bulwark of the truth of God against the errors and corruptions of Romanism? And the fact that the recent movement in the Church tends, like other movements, to excess, and that the excess is in the direction of Romanism, no more proves that the movement itself is essentially Romish, than the fact that the Reformation tended to excess; the excess in that case, being in the direction of rationalism and infidelity, proved that the Reformation was essentially infidel.

The *appearance* of growth in Romanism in this country, created by the immigration of large numbers of her people to our shores, is, of course, entirely fallacious. The immigration has been attended by great losses to the Roman Church—large numbers of her clergy and people, in England and Ireland, have conformed to the Church of England, while, on the Continent, we have the pitiable spectacle of the soldiers of a foreign power employed in restoring to his throne and in upholding on his throne the sovereign of the Papal States! At war as Romanism is with Scripture and with the Primitive Church, to which she makes a faltering and inconsistent appeal; pledged as she is to the most monstrous corruptions—her sacraments mutilated—her worship idolatrous—she must ultimately succumb under the power of truth. Individuals, here and there, may occasionally be thrown into her arms by the temporary influences we have been adverting to; but, however we may lament their fate, we may yet rejoice in the glorious renovation and expansion of our own Reformed Holy Catholic Church, and contemplate with confidence and thankfulness the career which Divine Providence is evidently opening before her. And while, on the one hand, we hold ourselves ever on the watch against those tendencies to excess, whether towards Romanism or towards rationalism, which have been pointed out, let us, on the other, avoid all undue resentment and all exaggeration in dealing with the pretensions of that Church, which seems to have set herself to outface all truth and all history. "*In quietness and in confidence shall be our strength.*" Not so much by controversy and recrimination shall we make head against error, as by a faithful use of the truth and grace entrusted to us for the comfort and salvation of a perishing world.

The remarks just made—much more extended than I had proposed—have been called forth by a case of discipline. There is a case of a different kind, which I refer to with much reluctance and with much pain. Within the last few months, in the city of Brooklyn, certain *funeral services* were performed in public by a clergyman of the Church, over the remains of a female who had committed suicide, closing a life of impurity with an act of self-murder. It was so gross a violation of the law of the Church, so injurious to her character, and so very prejudicial to the cause of public morals, that I have felt constrained to take notice of it. The clergyman, who, in all other things, has proved himself an excellent and faithful labourer, has expressed to me his deep regret that he had been betrayed into so grievous an error. His ingenuous feeling and frank acknowledgment relieve me from all anxiety in regard to himself, and I earnestly trust that we have now seen the only case of the kind which we shall ever have occasion to mourn over in the Church in this country.

There are several other subjects which I could have wished to touch somewhat largely, but I have already detained you too long. The subject of more adequate Clerical Support I would again earnestly recommend to your serious consideration. The Committee, whose report is before you, deserve much credit for the thoroughness and ability with which they have prosecuted their inquiries. Whether any kind of legislation will be of much avail, is perhaps doubtful. But a thorough exposure of the facts of the case cannot but be of great service. It was with this view that I caused certain questions touching salaries and arrearages, to be inserted in the blank forms for Parochial Reports. Only the general results, of course, were intended to be used, and the answering of the questions at all is entirely optional on the part of the clergy. The securing of parsonages and glebes, incapable of being alienated, would obviously be one of the most effectual ways of promoting the comfort of the clergy and the well-being of parishes.

I have spoken of the number of churches consecrated since the last Convention. I do not now refer to them, but I am sorry to say, that I have noticed in several churches erected within a few years, a very insufficient provision for ventilation, and a condition of things which makes it as impossible to warm them in winter as to ventilate them in summer. This is certainly a great error. The style of church-building among us has been greatly improved within a few years, and we owe warm acknowledgments to our eminent architects, and to those persons of taste and feeling in the Church, who have devoted themselves to this subject. But no principles of art can be rightly applied when peculiarities of climate are overlooked.

Copies of a Report of a Committee of the Northern Convocation, in relation to the importance of some organization for assisting more effectually in the work of church-building, will be found in the vestry-room of this Chapel, and I would commend it to the thoughtful perusal of the members of this Convention.

There are other topics which I can only advert to. The subject of the care of Foreign Emigrants, commended to us by the kind action of our brethren of the English Church, will, I think, demand our early consideration. I have a communication from a committee of clergy and laymen of that Church.

I must also refer in general terms to the new Canon of the General Convention, touching the ordination of Deacons in certain cases. I wish to say nothing prematurely to prejudice the experiment now sought to be made; but I am persuaded that the Canon in question will require amendment in order to guard against serious abuses.

One of the interesting visits which it has been my privilege to make during the past year, was to an institution near this city, which has been fitly termed, by way of eminence, a House of Mercy. It is mainly due to the steadfast love and zeal of one Christian woman. The scene presented within was as sad and touching as it was encouraging. It is a line of Christian duty, in which, as a Church and city, we ought to be doing more. I most earnestly commend that work of mercy to your sympathy and support.

Before I close, there is one duty which I *must* discharge. Everywhere among the clergy and laity, I have met with the kindest sympathy and aid. But there is one person who has had it in his power to surpass all others in kind and useful offices—the late Secretary, the Rev Dr. Haight, intimately conversant with the business of the diocese, has laboured for me, or rather for the Church, as cheerfully and diligently as he could have laboured for himself; and to him the diocese is indebted for much of the order and efficiency with which its business has been despatched. I return him publicly my most heartfelt thanks.

Horatio Potter.

Man—the wretched toy of misfortune, sickness, age, and death, finds happiness then only, when he has learnt to tear himself entirely from the world. —*From the German.*

The all-seeing One, who judges the thought as well as the act, will make no distinction between life drained drop by drop from the soul, and that sent forth at a blow with the red hand.—*Mrs. Ann S. Stephens.*

CHRISTMAS CAROL.

Here is Joy for Every Age.

Here is joy for every age,
Every generation;
Prince and peasant, chief and sage,
Every tongue and nation:
Every tongue and nation,
Every rank and station,
Hath to-day salvation,
Alleluia!

When the world drew near its close,
Came our Lord and Leader;
From the lily sprang the rose,
From the bush the cedar:
From the bush the cedar,
From the judged the Pleader,
From the faint the Feeder,
Alleluia!

God, that came on earth this morn,
In a manger lying,
Hallowed birth by being born,
Vanquished death by dying:
Vanquished death by dying,
Rallied back the flying,
Ended sin and sighing,
Alleluia!

—*Novello's "Carols for Christmas-tide."*

Spiritual Care of British Emigrants.—A correspondent of the London *Guardian* has given the following transcript of a letter to him from one of our clergy in New Jersey, an entire stranger to him, on this subject. It is highly interesting, as showing the importance of cultivating that interchange of pastoral care over a migratory population which is already so much better appreciated than it used to be:—

Reverend and Dear Brother:—At the request of a former catechumen and communicant of yours, R—— C——, I have great pleasure in informing you, that I have this day admitted him, on the strength of your letter commendatory, to the Holy Communion. I married him, some twelve months ago, to an English girl who is a Romanist, but who, I trust, will, by the joint influence of his consistent life and walk, and the instruction she will here receive, be brought to greater conformity with Catholic truth and usage in our branch of the Church. I desire to add my personal thanks to you, for the faithfulness which the training of this young man evinces, and it will doubtless be satisfactory to you to know that, in this parish, he has, as he himself expresses it, found all his old associations revived, and even the very chants, which, thanks to his early training, he can join in, the same. It is very seldom I meet with a European so well taught and indoctrinated as he has been. It is a kind of encouragement we all need, to know that, even at this distance, and after many vicissitudes in life, he has remained faithful to the truth as it was delivered to him, and has sought out the rector of the parish he now lives in, resumed his attendance at different classes for instruction and singing, and finds here the privileges and blessings of the Church in which, as a boy, he was trained. May God be with you in your faithful labours, which, as you may see practically in this instance, God will never permit to fail. Pray try and induce those priests whom you can influence not to allow any emigrants to leave their parishes without letters commendatory. No one can tell how many souls have been misled and lost in the terrible heresies and schisms and blasphemous parodies of religion which are rife here, through neglect of this scriptural and most useful practice. I remain your faithful and affectionate brother in the Church of Christ.

Romanism in Scotland.—The list of "perverts" to Romanism has just been swelled by an illustrious and lamented accession; that of her Grace the Duchess of Buccleugh, who, it is stated, has recently been admitted into the communion of the Romish Church, by Dr. Manning, formerly Archdeacon of Chichester. There is an Episcopal Church, in the prosperity of which the Duchess formerly took a deep interest, situated near to, or within the confines of, the ducal park of Dalkeith; but for years past, we are informed, the Duchess has refrained from partaking of the Communion there, and is reported to have been halting on the boundary between truth and error. She has now, unhappily, made the transition, to the sincere regret of many, who deplore such a secession,—her illustrious husband being much respected throughout the bounds of his wide estates, and distinguished alike by his liberality towards Christian objects, and by his attention to the numerous body of his tenants. In connection with this, it may be mentioned that, aided to a large extent doubtless by the contributions of the Duchess of Hamilton, also a recent seceder to Rome, a magnificent Romish place of worship is about to be erected in the town of Lanark.—*Clerical Journal*, (*England.*)

Simplicity and genuine unaffectation is of greater value than beauty. The latter will captivate, but not retain, while the former will make a deeper impression each day.

For the Young.

The Red Shoes.

There was once a little girl who was very pretty and delicate, but in summer she was forced to run about with bare feet, she was so poor, and in winter wear very large wooden shoes, which made her little insteps quite red, and that looked so dangerous!

In the middle of the village lived old Dame Shoemaker; she sate and sewed together, as well as she could, a little pair of shoes out of old red strips of cloth; they were very clumsy, but it was a kind thought. They were meant for the little girl. The little girl was called Karen.

On the very day her mother was buried, Karen received the red shoes, and wore them for the first time. They were certainly not intended for mourning, but she had no others, and with stockingless feet she followed the poor straw coffin in them.

Suddenly a large old carriage drove up, and a large old lady sate in it: she looked at the little girl, felt compassion for her, and then said to the clergyman:

"Here, give me the little girl, I will adopt her!"

And Karen believed all this happened on account of the red shoes, but the old lady thought they were horrible, and they were burnt. But Karen herself was cleanly and nicely dressed; she must learn to read and sew; and people said she was a nice little thing, but the looking-glass said: "Thou art more than nice, thou art beautiful!"

Now the queen once travelled through the land, and she had her little daughter with her. And this little daughter was a princess, and people streamed to the castle, and Karen was there also, and the little princess stood in her fine white dress, in a window, and let herself be stared at; she had neither a train nor a golden crown, but splendid red morocco shoes. They were certainly far handsomer than those Dame Shoemaker had made for little Karen. Nothing in the world can be compared with red shoes.

Now Karen was old enough to be confirmed; she had new clothes and was to have new shoes also. The rich shoemaker in the city took the measure of her little foot. This took place at his house, in his room; where stood large glass cases, filled with elegant shoes and brilliant boots. All this looked charming, but the old lady could not see well, and so had no pleasure in them. In the midst of the shoes stood a pair of red ones, just like those the princess had worn. How beautiful they were! The shoemaker said also they had been made for the child of a count, but had not fitted.

"That must be patent leather!" said the old lady, "they shine so!"

"Yes, they shine!" said Karen, and they fitted, and were bought, but the old lady knew nothing about their being red, else she would never have allowed Karen to have gone in red shoes to be confirmed. Yet such was the case.

Everybody looked at her feet; and when she stepped through the chancel door on the church pavement, it seemed to her as if the old figures on the tombs, those portraits of old preachers and preachers' wives, with stiff ruffs, and long black dresses, fixed their eyes on her red shoes. And she thought only of them as the clergyman laid his hand upon her head, and spoke of the Holy Baptism, of the covenant with God, and how she should be now a matured Christian; and the organ pealed so solemnly; the sweet children's voices sang, and the old music-directors sang, but Karen only thought of her red shoes.

In the afternoon, the old lady heard from every one that the shoes had been red, and she said that it was very wrong of Karen, that it was not at all becoming, and that in future Karen should only go in black shoes to church, even when she should be older.

The next Sunday there was the Sacrament, and Karen looked at the black shoes, looked at the red ones—looked at them again, and put on the red shoes.

The sun shone gloriously; Karen and the old lady walked along the path through the corn; it was rather dusty there.

At the church door stood an old soldier with a crutch, and with a wonderfully long beard, which was more red than white, and he bowed to the ground, and asked the old lady whether he might dust her shoes. And Karen stretched out her little foot.

"See! what beautiful dancing-shoes!" said the soldier, "sit firm when you dance;" and he put his hand out towards the soles.

And the old lady gave the old soldier an alms, and went into the church with Karen.

And all the people in the church looked at Karen's red shoes, and all the pictures, and as Karen knelt before the altar, and raised the cup to her lips, she only thought of the red shoes, and they seemed to swim in it; and she forgot to sing her psalm, and she forgot to pray, "Our Father in Heaven!"

Now all the people went out of church, and the old lady got into her carriage. Karen raised her foot to get in after her, when the old soldier said,

"Look, what beautiful dancing shoes!"

And Karen could not help dancing a step or two, and when she began her feet continued to dance; it was just as though the shoes had power over them. She danced round the church corner, she could not leave off; the coachman was obliged to run after and catch hold of her, and he lifted her in the carriage, but her feet continued to dance so that she trod on the old lady dreadfully. At length she took the shoes off, and then her legs had peace.

The shoes were placed in a closet at home, but Karen could not avoid looking at them.

Now the old lady was sick, and it was said she could not recover. She must be nursed and waited upon, and there was no one whose duty it was so much as Karen's. But there was a great ball in the city, to which Karen was invited. She looked at the old lady, who could not recover, she looked at the red shoes, and she thought there could be no sin in it;—she put on the red shoes, she might do that also, she thought. But then she went to the ball and began to dance.

When she wanted to dance to the right, the shoes would dance to the left, and when she wanted to dance up the room the shoes danced back again, down the steps, into the street, and out of the city gate. She danced, and was forced to dance strait out into the gloomy wood.

Then it was suddenly light up among the trees, and she fancied it must be the moon, for there was a face; but it was the old soldier with the red beard; he sate there, nodded his head, and said, "Look, what beautiful dancing shoes!"

Then she was terrified, and wanted to fling off the red shoes, but they clung fast; and she pulled down her stockings, but the shoes seemed to have grown to her feet. And she danced, and must dance, over fields and meadows, in rain and sunshine, by night and day; but at night it was the most fearful.

She danced over the churchyard, but the dead did not dance,—they had something better to do than to dance. She wished to seat herself on a poor man's grave, where the bitter tansy grew; but for her there was neither peace nor rest; and when she danced towards the open church door, she saw an angel standing there. He wore long, white garments; he had wings which reached from his shoulders to the earth; his countenance was severe and grave; and in his hand he held a sword, broad and glittering.

"Dance shalt thou!" said he,—"dance in thy red shoes till thou art pale and cold! till thy skin shrivels up and thou art a skeleton! Dance shalt thou from door to door, and where proud, vain children dwell, thou shalt knock, that they may hear thee and tremble! Dance shalt thou ——!"

"Mercy!" cried Karen. But she did not hear the angel's reply, for the shoes carried her through the gate into the fields, across roads and bridges, and she must keep ever dancing.

One morning she danced past a door which she well knew. Within sounded a psalm; a coffin, decked with flowers, was borne forth. Then she knew that the old lady was dead, and felt that she was abandoned by all, and condemned by the angel of God.

She danced, and she was forced to dance through the gloomy night. The shoes carried her over stack and stone; she was torn till she bled; she danced over the heath till she came to a little house. Here, she knew, dwelt the executioner; and she tapped with her fingers at the window, and said, "Come out! come out! I cannot come in, for I am forced to dance!"

And the executioner said, "Thou dost not know who I am, I fancy? I strike bad people's heads off; and I hear that my axe rings!"

"Don't strike my head off!" said Karen, "then I can't repent of my sins! But strike off my feet in the red shoes!"

And then she confessed her entire sin, and the executioner struck off her feet with the red shoes, but the shoes danced away with the little feet across the field into the deep wood.

And he carved out little wooden feet for her, and crutches, taught her the psalm criminals always sing; and she kissed the hand which had weighed the axe, and went over the heath.

"Now I have suffered enough for the red shoes!" said she; "now I will go into the church that people may see me!" And she hastened towards the church door: but when she was near it, the red shoes danced before her, and she was terrified, and turned round. The whole week she was unhappy, and wept many bitter tears; but when Sunday returned, she said, "Well, now I have suffered and struggled enough! I really believe I am as good as many a one who sits in the church, and holds her head so high!"

And away she went boldly; but she had not got farther than the churchyard gate before she saw the red shoes dancing before her; and she was frightened, and turned back, and repented of her sin from her heart.

And she went to the parsonage, and begged that they would take her into service; she would be very industrious she said, and would do everything she could; she did not care about the wages, only she wished to have a home, and be with good people. And the clergyman's wife was sorry for her and took her into service; and she was industrious and thoughtful. She sate still and listened when the clergyman read the Bible in the evenings. All the children thought a deal of her; but when they spoke of dress, and grandeur, and beauty, she shook her head.

The following Sunday, when the family was going to church, they asked her whether she would not go with them; but she glanced sorrowfully, with tears in her eyes, at her crutches. The family went to hear the word of God; but she went alone into her little chamber; there was only room for a bed and chair to stand in it; and here she sate down with her prayer-book; and whilst she read with a pious mind, the wind bore the strains of the organ towards her, and she raised her tearful countenance, and said, "O God, help me!"

And the sun shone so clearly! and straight before her stood the angel of God in white garments, the same she had seen that night at the church door; but he had no longer carried the sharp sword, but in its stead a splendid green spray, full of roses. And he touched the ceiling with the spray, and the ceiling rose so high, and where he touched it there gleamed a golden star. And he touched the walls, and they widened out, and she saw the organ which was playing; she saw the old pictures of the preachers and the preachers' wives. The congregation sat in cushioned seats, and sang out of their prayer-books. For the church itself had come to the poor girl in her narrow chamber, or else she had come into the church. She sate in the pew with the clergyman's family, and when they had ended the psalm and looked up, they nodded and said, "It is right that thou art come!"

"It was through mercy!" she said.

And the organ pealed, and the children's voices in the choir sounded so sweet and soft! The clear sunshine streamed so warmly through the window into the pew where Karen sate! Her heart was so full of sunshine, peace, and joy, that it broke. Her soul flew on the sunshine to God, and there no one asked after the Red Shoes.

Hebdomadary.

Thursday, December 13.—*St. Lucy, V. M.*—St. Lucy was a native of Syracuse. She had early dedicated herself to God, and was brought to martyrdom through the revenge of a young nobleman who vainly sought to marry her. She suffered about the year 304.

Sunday, December 16.—*Third Sunday in Advent.*—God has further designed to lead men to righteousness by His Church. As John Baptist was sent to prepare the way for the first Advent of Christ, so the ministers and stewards of His mysteries are sent to prepare men against the day of His second Advent.

Note.—This is the first of the Ember seasons, during which we are called upon to assist with our prayers those who are to be admitted, on the following Sunday, into Holy Orders, and made "ministers and stewards of the mysteries of Christ." The Ember weeks are four; one in each of the four seasons of the year, winter, spring, summer, and autumn. On every day in these weeks a special prayer is appointed to be said, and three days in each week, Wednesday, Friday, and Saturday, are called the Ember Days, which are set apart as days of *fasting*, as well as of prayer. The word "Ember" merely denotes something "periodical."

The Churchman.

NEW YORK, DECEMBER 13, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We are grateful to "A Churchman" for his kind expressions, and his friendly advice. We think, however, that he is somewhat mistaken. Would he favour us with a call, that we might talk the matter over,—of course in strictest privacy and confidence?

Several other correspondents shall be answered by letter.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—We are at length enabled to give a correct version of the admirable primary address of the Provisional Bishop of New York to the Diocesan Convention. It will be found in another page, in full, with the exception of some slight abridgement in one or two of its routine relations; and we are sure that our readers will derive from it, as we have done, much edification, and consolation, and hope. It is very evident that the good Bishop is in earnest in his work. We have already had opportunities of demonstrating this, in the oft-recurring instances of increasing care and toil which have been reported in our columns from time to time; and throughout the address before us, there is manifest a feeling of anxious devotedness to his sacred duties, and a solemn consciousness of their responsibilities, from which we may augur the happiest results as he proceeds in his Episcopal course. The amount of labour that falls to his performance is immense; and the unwearied diligence with which it is done, furnishes an example to the great body of his clergy which cannot fail to exert a most salutary influence. His zealous defence of the great Anglo-Catholic movement—his reasonable allowances for its excesses—his earnest confidence in its principles—and his sanguine hopes in its success; all this indicates a sound and hearty appreciation of the necessities and obligations of the Church Catholic,—in our own branch of it no less than in that where the movement originated,—from which one may derive the happiest assurances of firmness and fidelity, along with caution and prudence, in its futherance among ourselves. Well and truly does the Bishop call it a "revival of Catholic truth." It is evidenced as such, wherever the movement is allowed to have its perfect work. What we most desire is that it may be so allowed—without hindrance and without stint—and that it may be made not merely correct in its *expression*, but real in its *action*. Written about, preached about, and argued about, it has been almost more than enough. What we now want in our Church is to have it all *acted out*, and made a *practical reality* of. So that, in the language of our Provisional Bishop, the Church, in deed and in truth, may "arise and shake herself from the dust, and set herself to a new and more glorious warfare against the powers of darkness."

—We have, in a separate article, very pointedly alluded to the important evidence given by the Rev. Dr. Vinton, in a judicial proceeding in this city, on the subject of spiritual ministrations to the poor in our midst, and especially as respects a due provision of the means of grace for that hitherto sadly neglected class of our fellow citizens. We have nothing to do with the question which that evidence was brought forward more immediately to affect. We take it simply as it bears upon the action, or rather inaction of our own Church; and we say that it corroborates all we have had occasion to say upon the subject of the spiritual necessities of the poor—of the too prevalent indifference to those necessities—and of the worthiness of the poor to be made the special object of the Church's care, in a very striking and affecting manner. Highly honourable is it to Dr. Vinton, that he has not scrupled to stand forth and make such a declaration. It is an old and unerring maxim, "The knowledge of a disease is half its cure;" and this knowledge is now being obtained in a very effectual because a thoroughly practical way.

The great and grievous error that has been committed, of taking the edifices and the parochial organizations of our Church away from the poor, appears in a very painful light under the reflection of such evidence; and it is exhibited with so much reason for retracing the course that has been pursued, that it will be impossible, we humbly think, to escape from the necessity of replacing some of that parochial provision for the poor that was so ruthlessly taken away from them. If we are not misinformed, the notorious "Five Points," with all its miseries and its vices, was once ground that was occupied by a parochial organization of the Church; and why it was surrendered to the enemy, we cannot understand—upon any principle, at least, that one would like to see the Church, in any of her operations, in the slightest degree identified with. Most of our parishes, however, have still, more or less, their poor; and it is not too much, let us hope, to expect that henceforth there will be a more earnest regard for their spiritual interests. There is a fearful responsibility somewhere, that hitherto—as is painfully evident—they have not been sufficiently the object of the Church's care and concern. But having gone somewhat at large into this part of the question in a separate article, we need not further remark upon it here.

—An explanatory letter on the subject of Anglican Ordinations, from our valued friend and contributor, Dr. Evans, will be found in another column. We do not think that this explanation very satisfactorily proves that the validity of Orders in the *English* Church does not in any degree depend upon Archbishop Parker. With the *Irish* Church, in a question so purely *English*, we have nothing to do; any more than with the *Scotch* Church. This question is the validity of Orders in the Church of *England*—not of *Ireland*. And if, "during the whole reign of Elizabeth, the whole question of English ordinations depended upon Parker and his consecrators;" and if, "until the middle of the seventeenth century, the succession of many Anglican Bishops continued to depend altogether upon them,"—and these points, it will be seen, are frankly conceded by our learned friend,—surely the validity of the Orders thus *perpetuated* must have been, directly or indirectly, affected thereby! Suppose it were—as no doubt it became—a mixed affair,—that is to say, that Parker's Episcopal acts and those of other English, or even Irish Bishops became, in process of time, mingled together and confounded, would there not, even in that case, be very much depending upon the validity of Parker's consecration? So far from its being improper to make such an admission, with all due deference to Dr. Evans, we honestly think that it is one of those ingenuous avowals from which the cause of truth has far more to hope than to fear. And when the valid consecration of Parker is so undoubted an historical fact, as we know it to be, one can all the better afford to be as candid as one ought to be just. We are obliged, nevertheless, to our respected friend for his kind concern about our being in the right, no less than for the courteous manner in which he has endeavoured—we are sure with the utmost sincerity—to correct us where he thought we were wrong; and we trust that he will ever, with the same good feeling, seek to exert his corrective influence over us.

—We trust the notices that will be found in other columns of our present sheet, of a very unjust imputation on the honesty and truthfulness of a faithful and devoted Minister of Christ, Mr. Bennett, the vicar of Froome, in England, will not be overlooked by a single one of our numerous readers. A more improper aspersion of a conscientious pastor's veracity and sincerity could, under the circumstances of his case, scarcely have been perpetrated; and yet such an offence has come from three clergymen of our own Church—three rectors of our own city—who, as one of our correspondents, and a lady, too, indignantly observes, "waste their time in writing such scandals in their newspaper." Clergymen with important pastoral charges, as they all have, ought not to have any such distraction of their sacred duties, which, if faithfully discharged, as in the sight of God they have solemnly vowed they should be, are quite sufficient to occupy every moment of their time. But when, in addition to its being a distraction, and an interference, and a preventive of those pressing pastoral duties, it also presents the temptation, which they evidently cannot resist, of calumniating even their reverend brethren in the Ministry of Christ, it were surely high time that the indignant voice of the Church were raised loudly against it. In our humble opinion, there ought to be a power in the Episcopate to put an end to such abuses; but in the absence of this—if it really be so—let the laity of the Church come forth and solemnly protest against it as a thing that can no longer be tolerated.

In the case in question, the Rev. Drs. Tyng, Anthon, and Canfield have aspersed a brother divine whose pastoral life is as much superior to that of any of them as it is possible to imagine. Our correspondent to whose communication we have alluded gives, from her own personal knowledge, it seems, a sketch of that life; and, as she well observes, may we not point each of them, his assailants, to such a life, and say, "Go, and do thou likewise?"

—The article on *Defamation* and *Backbiting*, which will be found in another page, from the pen, singularly enough, of that eminent Anglican Divine referred to above, reads a lesson which not only the three reverend editors alluded to might study with advantage, but others, their brethren of the broad sheet, as well as of the ministry, upon whose bitter invectives we have so often had to remark. The *pen* is their *tongue*, and it must be governed, it must be restrained upon the principles laid down by the Apostle St. James, and not be allowed to give evidence of being "full of envy, deceit, malignity," and to be made the instrument of injury on every side—"to our neighbours, to ourselves, to society at large, to religion, and to God."

—There are again several suggestive points in the letter of our Philadelphia correspondent, which unfortunately, however, we have not time at present to bring out; but we hope to be able to take up the whole subject of the Church in that important city, at an early opportunity.

—We shall be excused, we are sure, for a single word in this prominent place, to invite attention to the case of the Brave Seaman's widow, so touchingly set forth again, in our columns, by the missionary pastor of that interesting class of our fellow citizens, the Rev. Mr. Parker. Poor Kinard was evidently a kind and dutiful husband, as well as a brave man, and his memory well deserves to be respected through our care for his widow and children.

MINISTERING TO THE POOR.

It is one of the memorable sayings of the Great Head of the Church which, as involving the obligation of an indispensable practical duty, we must not only remember but reverence—"The poor ye have always with you, but Me ye have not always." And there is, in another respect, a deep significance in these divine words. "Me ye have not always;" that is to say, "I shall go away—I shall ascend to my Father, and your Father, and to my God, and your God; but the poor ye shall have always with you, and they shall, in a manner, be my representatives; and, inasmuch as ye do good unto one of the least of these My brethren, ye do it unto Me." This, we say, was substantially Christ's injunction. He bequeathed the poor in an especial manner to His Church. It had ever been a religious maxim, as Solomon, among others of the inspired writers, has put it on record—"He that hath mercy on the poor, happy is he." But under the Christian Dispensation this became, expressly, not merely a virtue but an obligation. They were the special objects of our Lord's affection and care. He was ever not only doing good to them Himself, but urging others to do them good likewise. "If thou wilt be *perfect*," he said to him who had great possessions, "go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven." And his own highest ministrations, when on earth, were made continually to the poor—made all the glorious while that he was so emphatically "leaving us an example that we may follow His steps." When, on the occasion of His being in the Synagogue at Nazareth, on the Sabbath-day, the book of the Prophet Esaias was delivered unto Him, and he read therein, and then declared, "This day is this Scripture fulfilled in your ears," the first and foremost words of that Scripture, then fulfilled, were these—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor." And all His rightly ordained Ministers are thus anointed—every one of them, it is expected, is able to say—"The Spirit of the Lord is upon me." He has professed, at his ordination, to have received that Spirit. He has solemnly declared his trust that he was moved by that Spirit to take upon him his office and ministration. And by that Spirit he was then, as the Ambassador of his Divine Master, "anointed to preach the Gospel *to the poor*." To the poor more prominently than all the rest; for they are Christ's poor—*His* who placed them in the foremost of His gracious beatitudes, when "He lifted up His eyes on His disciples and said, Blessed are ye poor, for yours is the kingdom of God." *Their* care is thus obviously one prime purpose of the Gospel. And

"All must be false that thwarts this one great end."

Humanity itself, we know, will often influence men thereto. But the Christian's motive is something infinitely higher than humanity. For the love of Christ constraineth him: that love whereby His Church establishes a new relation between ourselves and our fellow creatures, and one, and the only one, which reconciles all the various duties of society with the great duty to Almighty God; regarding all its members as forming one body, as animated with one Spirit; as being actually incorporated in the body of our Lord; so that we are really to see Him in every true member of the Church around us, and especially in one that is poor.

Now we know that there is unhappily too general a habit in our Church in these days, of underrating all this; and it is one of the most dismal signs there could possibly be to discourage and to dismay one, in contemplating the state of things at the present time. The poor are to a fearful extent shut out from the Church's ministrations. Our wretched pew system shuts them out,—the pastoral neglect of them shuts them out,—and they are otherwise shut out by the absence of that Holy Spirit, without which there can be no thorough appreciation of that solemn warning of their Blessed Lord, "The poor ye have always with you," and His gracious assurance that is so intimately associated therewith, "Inasmuch as ye do it unto them, ye do it unto Me." What an animating confidence, then, is there not here! How strange, how heedless, how perverse the spirit to which His Ministers, above all, must yield, when they slight or overlook the poor!

Never, we believe, has the bounden duty of the Church's Ministry to the poor been faithfully performed where it has not been, like the mercy that enjoins it, twice blessed—"blessing him that gives, and him that takes." And the Church's Mission among the poor of this city, though comparatively, and perhaps at present unavoidably, of limited extent, which Trinity Corporation has so laudably set in motion, is already, we rejoice to find, realizing all this in a most significant manner. We point with pride and satisfaction, in proof of this, to some very important evidence given by the much respected pastor who has principal charge of that Mission, at a trial a few days since, as reported elsewhere. This evidence had just that twofold bearing which illustrates the case completely as we have here briefly put it.

According to the Rev. Dr. Vinton, it will be seen, no sooner is it made known that there is free admission for the poor at St. Paul's chapel—and most thankful ought we all to be to Trinity Corporation that it is so—than they flock there in hundreds every Lord's Day. "Some of the men," says the reverend gentleman, "attend in their shirt-sleeves, and some of the children are barefooted." Such is the eagerness with which even the most impoverished of our fellow-citizens avail themselves of such ministrations when they are freely offered to them. And the experiment is being more and more successful as its trial proceeds. "I find the congregation of St. Paul's increasing," Dr. Vinton adds, "it being the result of a special effort,"—though no greater effort than the rector of every city parish might make, and ought to make, for such a purpose, the first and greatest object, as it is, of his vocation and ministry. For do not they all, at their ordination, solemnly undertake, "to *seek* for Christ's sheep that are dispersed abroad, and for His children that are in the midst of this naughty world, that they may be saved through Christ for ever?"

This, then, is the first bearing of this irresistible evidence—the blessing to the poor of there being free access to the means of grace, and their eagerness to receive it. The second bearing is their gratitude for it. And thus is it "twice blessed." "I find that the poor," is Dr. Vinton's evidence again, "give more freely in proportion to their means, for the Gospel and charity, than the rich; and that much can be depended upon from the parents of poor children, arising from gratitude for the improvement of their children." What could be more decisive than this? Is it not, emphatically, "blessing and being blessed." And these are they from whom so many of our city clergy and vestries have turned away! We showed last week how many churches had been "moved up town," just because the rich had gone to live there, and it was a more fashionable and pleasant position. And see how this most respectable and reliable witness, whose whole evidence is of a character that reflects upon him the highest credit, testifies to the importance of the field that has been so shamefully deserted. "I find some of the tenant houses in the lower part of the city," he says, "*densely populated*," —that very part of the city the population of which, it has been pretended, was all "moving up town!" And when asked, "Do you think this is a proper time to be removing churches up town, and leaving this section to be neglected?" while he thinks that this would be difficult to swear to, he does not hesitate to declare, "*I think that such a movement would be cursed rather than blessed*." And who can doubt it? Who can doubt, that a curse rather than a blessing has attended those instances which have already occurred of pastors having heartlessly and faithlessly run away from the poor, in order to follow the rich, and occupy a more agreeable worldly position "up town!"

The spirit of such a desertion of the poor, is surely at variance with that of the Gospel, as it is opposed to all that has been bound upon them by their most solemn vows. And even where they remain among the poor, the same spirit is often manifest. A striking instance of it in this very city has come to our knowledge within the last few days. A poor widow, from most dutiful motives of care and concern for her little boy, who had got very desirable employment in the parish in question, removed her humble residence into it from one of the outlying parishes—taking with her something equivalent to a Letter Commendatory from her late pastor, but which only obtained for her the repulsive reply, that she had better have staid where she was, as they were incumbered with too many poor people like her in the parish already! She was a stranger, and a poor widow to boot, and it was thus that Christ's Minister "took her in!" No wonder she came away discouraged and distressed,—no wonder she was made discontented with the Church, and turned her eyes elsewhere for that pastoral kindness and care which here she had such reason to despair of receiving!

O, this slighting of the poor must everywhere be put down within our sacred Zion! How can we expect God's blessing upon it, if the poor are not only neglected, but repulsed where they have a right to look for comfort, and counsel, and succour? "Now for the comfortless trouble's sake of the needy, and because of the deep sighing of the poor, I will up, saith the Lord, and will help every one from him that swelleth against him, and will set him at rest." Yes—God will defend the cause of the poor. "The Lord careth for the strangers, He defendeth the fatherless and widow." And is it not also declared in His Holy Word, that "when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers I will not hear," that yet there is one sure way of appeasing his anger, and recovering His favour, which is to "seek judgment, relieve the oppressed, judge the fatherless, plead for the widow?"

THE WARNINGS OF POLITICAL ROWDYISM.

The lesson which the trial of the wretched man, Baker, has been reading to the whole community are not, let us hope, to go unheeded in any quarter, least of all by those who, from their position in society, have a peculiar responsibility upon them as respects their duties as citizens. That the dissolute and the [illegible]cipled will give any heed to it, we are not so [illegible]ble as to hope. They are bound, it is to be [illegible] too indurate an encasement to be affected b[illegible] impressions as the evidence is calculated to [illegible]. They are too insensate, may we not say, to fe[illegible]ach, or be sensible of the degradation. It must [illegible] another and a previous process that they can [illegible]made to feel. With hearts "desperately wick[illegible]d obdurately hardened, they possess neither c[illegible]usness of vice, nor appreciation of virtue, in publi[illegible]airs, whatever they may do in their private concerns. To such men it is all a game of artifice and knavery; and he is the greatest and worthiest that plays it most successfully. The awful sentence upon such men is—"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." There is no sense of shame, and therefore there can be no reclamation. Their attention is arrested, their anxiety is excited, by such judicial proceedings as those to which we refer, but only so long as they last, and until the issue is determined. As the friends and confederates of him who, it is evident, had digged a pit for others, yet fell into the midst of it himself, their sympathies, such as they are, have no doubt been aroused for the moment. But when all this has subsided—as soon it will—then, it is too probable, will they but furnish another illustration of the proverb—"The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." But to our citizens of a better class, it is impossible, we may fairly suppose, that the moral of it all will ever be lost. The mirror has been held up to that vicious course of political profligacy which, by their own remissness, has been suffered to predominate over everything that was virtuous and good; and its deformity is now presented to them in such a light by the reflection, that their very patriotism must at last be awakened to resist it.

It is the remark of one who in the old country has come to be regarded as a popular proverbialist, that "a society composed of none but the wicked could not exist; it contains within itself the seeds of its own destruction, and, without a flood, would be swept away from the earth by the deluge of its own iniquity. The moral cement of all society," he adds, "is virtue; it unites and preserves, while vice separates and destroys. The good may well be termed the salt of the earth; for where there is no integrity, there can be no confidence; and where there is no confidence, there can be no unanimity."* And so it was, and so it is, in the case we allude to. Were the society of this State—or of any, or all of our States—to become composed of none but the Bill Pooles and the Bakers, certes it would not long be enabled to exist; but soon, too soon, we should find—and find when it was too late—that "chaos had come again." And the worst of it would be, that the good works of the virtuous who had gone before, would be overwhelmed by the evil deeds of the vicious who had been left behind. Vice having gained the day, "the deluge of its own iniquity," it is quite true, would sweep all that remained away. But is there not in this the most powerful argument why vice should be borne down—why the vicious and the base should be vigilantly kept in check, and the virtuous and the good be scrupulously maintained in the supremacy of their influences? And yet has this trial disclosed the appalling fact, that virtue has actually been succumbing to vice in the very elections of our governors, our mayors, and our judges—as well as in those of inferior, though practically, perhaps, scarcely less important public officers. And all this connived at, if not encouraged, by the secular press of all parties! Not one independent and virtuous voice ever raised in that quarter, either to expose its mischiefs, or to denounce its profligacy! Evidently indicating that, iniquitous though it was, it was common to all; and that to pass judgment upon it would be to involve themselves in one and the same condemnation!

Numerous are the fearful illustrations which the evidence has continued to present of the working of this system of political agitation under the absolute direction of rampant vice, and by the passive acquiescence of slumbering virtue. Let us adduce one of the latest as a sample of their quality. A witness named Byrnes, the reports represent, "was called to prove that he had an invitation to a ball and supper given by Poole. After supper a man asked Poole 'if he was fixed.' Poole said yes. Witness asked what he meant by that. Poole pulled out two pistols, and said he had these tools with him, and if Baker came there one of them would be a dead man. Witness told Baker of this, and he said he knew what kind of a man Poole was, and what kind of a crowd went with him." Now this Poole, be it remembered, was a man of immense political influence, which he had gained by violence and fraud, and which he was not only permitted but encouraged to exert in behalf of any one who would pay him for his services. The examination of another witness—one Bevins—elucidates this very pithily:—"Q.—What do you say was your impression of Poole's character? A.—He would go to a man's house after he received a political nomination, and if he didn't pay him money he would abuse him." So that abuse was employed to enforce his threats of opposition. The election was in his hands. The "political nomination" received—and received, most probably, through Poole's own influence in the party with which he was associated—the honoured candidate, it might be for a seat on the Judicial Bench, had to be badgered for money; and there was a rumour of a case where as much as ten thousand dollars was extorted in this way, and, after all, the fleeced aspirant was unsuccessful. Of the moral quality of the huckstering demagogue who was thus allowed to tamper so infamously with the most sacred institutions of his country, we may gain a tolerably fair idea, perhaps, from the following brief sentences of question and answer:—"Q.—What was Poole's character? A.—I should call it bad. Q.—Would you believe him under oath? A.—I wouldn't like to believe him. Q.—Where did you first become acquainted with Poole? A.—In political conventions. *Cross-examined*—Q.—Were you an associate of Baker or Poole? A.—No, sir; I have met them in political conventions; I was never intimate with either of them." So that it was our "political conventions" where these worthies did their work. There was the congenial atmosphere they breathed—there was the arena of their immortal achievements! The man who could contemplate, and prepare for, the wading through blood, either to the assertion of his authority, or the gratification of his revenge, and who all the while, one of his coadjutors declares, he "would not believe under an oath"—surrounded though he was by most "respectable" citizens—this man was virtually exerting an absolute control over elections, on the issues of which were to depend the interests and the happiness of society!

It is, in one sense, a striking testimony to the worth and excellence of our institutions, that they can stand unimpaired such assaults as these undoubtedly are upon their integrity and truth. But this testing of their inherent strength and stability may one day be carried too far. There are not only laws of positive enactment which, in the pursuance of so vicious a course, must be set at naught; not only a peremptory external law that must be violated; but a law of truth, a law over the will, a law of action, is despised and outraged. And this, we may depend upon it, is only the prelude to a more fearful state of things, if permitted to be persisted in—a state of things under which corrupt human nature, uncontrolled, will find vent and take its course, and all excesses, and with them all crimes, will one after another spring out, unresisted because irresistible,—when, in the words of an ancient historian, "the whole system of life shall be thrown into confusion; and man's nature, having made itself master of its laws—that nature so prone to sin even when opposed by laws—will delight to show itself the slave of its passions, the overruler of all right, the bitter enemy of all that is better and wiser than itself."*

THE FULNESS OF TRUTH NECESSARY TO ITS FAITHFULNESS.

The excellent Sermon of the Bishop of North Carolina, preached in this city in behalf of the Church Book Society, has been printed; and a copy of the same having come into our hands, we are induced to offer a few remarks upon some of its statements. We call it an excellent, and it was also an eloquent sermon; and although we feel constrained to take exception to one or two of its positions, we are not thereby detracting from its general merits, as an exposition of the "Fulness necessary to faithfulness in dispensing the Gospel"—these words forming the title of the sermon itself. The Bishop was only, perhaps, mistaken in taking it for granted, that this "fulness" was a characteristic of the Society in question. It only ought to be. We can excuse, therefore, one residing at such a distance from the seat of its primary operations supposing that it was.

And yet one is puzzled to think how this, after all, could be, when one reads that, remarking upon the manner in which the Society discharged its duty of providing books for members of the Church, the right reverend prelate declared how that "it was believed that amid much that was true, and excellent, and profitable, in the publications of the Society, principles were sometimes maintained and sometimes assumed, that were questionable in themselves, and at least had not received the distinct sanction of the Church." For herein lies a most grievous fallacy. Not that we by any means impute it to the Bishop as such. He had been led into it by others—he had taken the premises, as set before him, to be true, and made his deductions accordingly. He had been instructed to proclaim, that "the Society has, within the last two years, in good faith, from zeal, I believe, for the unity and prosperity of the Church, amid some obloquy, with, no doubt, a considerable sacrifice of feeling on the part of several of its leading members, undertaken to remove this objection, hoping thereby more effectually to accomplish its great work." All this, of course, proceeds upon the same unhappy fallacy. The principles referred to were only questionable by pseudo-Churchmen—by men whom the Church has the misfortune to have within her pale, and in her ministry, and in her offices, and in this Society's councils, who are opposed to some of her most distinctive, most Catholic principles,—and men, too, who are condemned by the Bishop's own maxim, which is one of evangelical truth, that "fulness is necessary to faithfulness in dispensing the Gospel."

It is, therefore, we humbly conceive, a mischievous mistake to say, that "the most earnest and impartial efforts have been made to take away whatever in its publications could fairly be objected to;" and that "it now appeals for support to all in the Church who wish to teach children the doctrine of the Church without addition, alteration, or diminution." *Addition*, we admit, there has not been; but there has been *subtraction*,—there has been "alteration and diminution." The Catholic doctrine of the Holy Sacraments, in all its "fulness," has been repudiated. There has been "alteration and diminution" in this important, this essential portion of Catholic truth. So that the integrity of our Church's own principles, as involved in the Holy Communion, and in Holy Baptism, is virtually impugned. The work, "The Sacrament of Responsibility," was voted out of the Society on no other ground than that it asserted a great Catholic verity that was offensive to those who neither recognize nor appreciate the Gospel efficacy of the Sacraments,—notwithstanding that the very babes of the Church are taught in their Catechism, that these Sacraments are "generally necessary to salvation." How can they be "necessary to salvation," if they have no efficacy, and if they are not "Sacraments of Responsibility?" This their necessity to salvation, we know, is *questioned* by those who assume so falsely the name of *evangelical*, and who are at heart not Catholic Churchmen at all, but only Calvinistic ultra-Protestants, and whose presence in the Church, if everything is to be given up to their schismatical principles and prejudices, will sap her very foundations as a branch of the Catholic Church of Christ. But surely its being *questioned* in such a quarter does not make it *questionable?* If it is a Catholic verity—and that it is, we have the testimony of the Primitive Fathers, and indeed of the whole Church from the Apostles' own times, to show—then can it never be surrendered to any ultra-Protestant questioning, without vitiating the very principle which in this sermon is so ably enunciated, that "fulness is necessary to faithfulness in dispensing the Gospel."

It is the judicious and forcible remark of another of our right reverend prelates—and one who stands pre-

* Colton.

* Thucydides, lib. iii. 84.

Imperfect in original

eminent for his orthodoxy and fidelity—that "among the earliest charges inculcated upon the Ministry, even by an Apostle, was the duty of declaring to their people '*all the counsel of God*,' because thus only could they be 'pure from the blood of all men.' Yes, brethren," he emphatically adds, "'*all* the counsel of God'—not merely a few great and cardinal doctrines—such as those of repentance and faith—but everything which forms a part of our common Christianity. How," he asks, "can he be fulfilling this requisition, when he omits any truth which can exert an influence upon the Christian mind and conduct? Would the ancient Jewish Priest have discharged his duty to the people, if, when commanded to instruct them in the law, he had spent all his time in directing their attention to that coming Messiah, who was then revealed in prophecy? No: his business was to teach them also the rites of the ceremonial law—to show why they were severed from surrounding nations, and to recall the history and explain the object of that splendid ritual with which they worshipped. And this is the wide duty of the Christian Priest in our day."* But how can this duty be faithfully or consistently discharged, if principles are to be compromised, and doctrines kept back, and truths pared down, to conciliate those who deny and would ignore them? Either the doctrine of Sacramental Grace is true or false. The Fathers of the Church declare its truth—even those who were disciples of the Apostles themselves; and our Prayer Book adopts and enforces it as true, in the very offices themselves where the Sacraments are administered. For these reasons, among others, as Churchmen we are bound to believe it is true. But if it is not so—if it is false, then, in God's name, let us have it formally repudiated and expunged altogether. For will not the Apostle's startling interrogatory in such a case forcibly apply—"If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

It is strange that the Bishop of North Carolina was not himself struck with the force of such an argument, when, in the sermon in question, having described "the fearful symptoms of moral decay that now are seen on every hand," he asks, "To what, then, shall we ascribe the deterioration?"—and answers his own question with the apposite remark, that "certainly its main cause is the looser hold of religious principle on the minds of the people, and this, in its turn, is very much owing to the *vague*, and *slight*, and *superficial* way in which *religious truth* is taught to children." For is not this fearful and fatal cause to be mainly traced to such temporizing with religious truth as we have here animadverted upon? Undoubtedly religious truth must be taught, not to children only, but to all, in a "*vague, slight*, and *superficial* way," when the assertion of it is made a matter of expediency and compromise. Truth fears nothing so much as concealment. It is simple, requiring neither study nor art—neither contrivance nor compact—neither lights nor shades—neither pigment to heighten nor crayon to mellow it.

"Truth needs no colour with his colour fixed;
But best is best, if never intermixed."

* Double Witness of the Church. By the Rt. Rev. Dr. Kip, Bishop of California.

THOUGHTS ON CURRENT EVENTS.

On the eighteenth of August last a Convention, or Concordat, was signed by the plenipotentiaries of the Pope and the Emperor of Austria, which was finally ratified on the twenty-fifth of September, and promulgated throughout the Austrian dominions by an Imperial Patent, dated November fifth. We have just received a translation of this important document, upon which we are about to offer a few thoughts. The Concordat extends to thirty-six articles, and occupies about four columns of the *Guardian* newspaper. It is, of course, impossible that we should give even an abstract of its contents. Its general character is that of surrender on the part of Austria, and advance on that of Rome. It is not unlikely, however, that there may be some secret articles in which Rome may have entered into engagements which the Emperor may consider as some compensation for what he gives up.

The instrument begins by stating, that the Pope and the Emperor have decided upon "concluding a solemn treaty determining the position of the Catholic Church in that empire," *i. e.*, the Austrian. The first article is, that "the Holy Roman Catholic religion shall ever be maintained in the Empire of Austria and all its dependencies, with all those rights and privileges which, by the ordinances of God and the conditions of the laws of the Church, it ought to enjoy." The thirty-fourth article is, that "everything else relative to ecclesiastics and clerical matters, which is not mentioned in these articles, must be arranged and managed according to the doctrines of the Church, and the discipline which is approved by the papal chair." The thirty-sixth declares the Convention to be the law of the land, and abrogates all the laws, ordinances, and arrangements which are inconsistent with the Convention. Moreover, the second article declares, that the Pope "has, by divine law, the primacy of honour and jurisdiction throughout the whole pale of the Church."

It is not easy to see what these articles leave to the Civil Government. The Pope is acknowledged to be supreme, everything not specially provided for is to be regulated according to the laws of the Church—of which the Pope is the supreme judge—and the Roman Catholic religion is to be established and maintained "according to the conditions of the laws of the Church," of which, again, the Pope is the supreme judge, and all this is declared to be the law of the land. It is clear, that whatever power in ecclesiastical matters remains to the Emperor, must be granted to him in some of the other articles, as exceptions out of the general rules established by those which have been mentioned.

The second article has been alluded to on account of its sweeping acknowledgment of the papal supremacy, which cannot but give colour to the whole instrument. The article itself goes on to draw an inference from the principle. It is, that there ought to be the most perfect freedom of communication between the Pope and all Roman Catholics of whatever order. "This communication has not, therefore, in future, to depend upon the ruler of the country, but is to be absolutely free." We have no fault to find with the logic of this proposition, although we reject the premises; but the article is a surrender of the right of preventing the promulgation of bulls infringing on the rights of the State, which the House of Austria has always claimed and enjoyed within its dominions. This privilege was, moreover, shared by nearly every Roman Catholic potentate in the world, and has been found to be practically necessary to their civil independence of the Roman See. We have not, as we have already intimated, space or time to go over the whole document, and can only advert to some of its most important features. The sixteenth article declares, that "His Majesty the Emperor will not allow the Catholic Church and its faith, its liturgy and its institutions, to be contemned by word, deed, or writing." This provision, taken in connection with the other clauses, of which mention has been made, goes the full length of establishing the law of persecution. The ninth article furnishes an instructive comment upon this. It is, that "archbishops, bishops, and all ordinaries, will freely exercise the powers they possess, to point out as dangerous the books which are injurious to religion and morality, and to keep true believers from reading them. The Government will take the proper measures for keeping such books from being spread over the empire."

On the other hand, the Pope agrees, that he "*will not prevent* priests, who have been guilty of crimes or other offences against the criminal code of the empire, from being brought before a temporal court; but the latter is bound immediately to inform the bishop of what has occurred." But then, "when the criminal is arrested, and during his confinement, he shall be treated with that consideration which a proper respect for the clerical profession demands." What that is, will, under the thirty-fourth article, "be arranged and managed according to the doctrines of the Church and the discipline which is approved by the papal chair." Of these matters the second article declares, that the Pope has, by divine right, the supreme jurisdiction. Moreover, "Priests will always be imprisoned in places where they are separated from civil delinquents. In case a priest is sentenced to imprisonment for a crime or misdemeanour, he will be confined in a monastery or other ecclesiastical building." So the Church is really to punish or protect as she may think best priests convicted of civil offences. The Civil Government has no reciprocal power in the case of priests convicted of ecclesiastical offences. For the eleventh article is: "The bishop shall be at liberty to inflict on the clergy who do not wear clothing in keeping with their calling and dignity, or are guilty of any other offence, the punishment appointed by the ecclesiastical law, or such others as the bishops may think fit, and to keep them confined in monasteries, seminaries, or in *other buildings destined to that purpose.* Neither shall the bishop in any way be impeded in the infliction of ecclesiastical punishments on all believers who offend against the ordinances and laws of the Church." This is the original law of the Church in Austria; but, in civil cases, the thirteenth article says, that "*in consideration of the times*, the papal chair consents, that the *purely temporal* affairs of the clergy, such as the right of property, debts, and inheritances, shall be examined into and decided upon in temporal courts."

The twenty-ninth article does away with all mortmain laws, and most of the articles which we have passed over relate to the property and patronage of the Church. One grand principle pervades them all. It is, that of subjecting the will of the lay patrons to that of the Church authorities. The principle is right enough in itself, within proper limits, but it seems here to be carried to an extent which defeats the right of the lay patron. For instance, the twenty-fifth article declares, that "in order to give his Apostolic Majesty the Emperor and King Francis Joseph a proof of his extreme benevolence, his Holiness grants to him and to his Catholic successors in the empire, the right of presentation to all prebends and livings, when the advowson belongs to religious or educational foundations, so that one person must be chosen out of three, whom the bishop, after public competition, shall have found more worthy than the others." It is apparent, that the Emperor can derive no substantial advantage from this extremely benevolent grant.

There are many provisions in the Concordat which are good, and, in fact, only leave to the Church her proper liberties. But the grand objection to the whole is that which lies against the whole ultramontane system. It is, that all power, political and ecclesiastical, is accumulated in the Pope. The Church is thoroughly emancipated from the State, but both the Church and the State are thoroughly subjected to the Pope. These ideas have been made the basis of the whole Concordat, and are, in fact, implied in the admission of the second article, that "the Roman Pope has, by divine law, the primacy of honour and jurisdiction throughout the whole of the Church."

Ultramontanism is thus established in another of the great powers of Europe, France being the first. But French ultramontanism is only a tool in the hands of the French Emperor, who holds it and the Pope himself in his iron grasp. Will Austria be able to do the like? We suspect not, for he has no army in Rome. Were the French army withdrawn he might have one; but for that very reason the French army will remain. It seems, then, certain, that amidst his losses in Spain and Piedmont, the Pope has in Austria made a real gain. We Americans may, however, learn from this Concordat what are the claims of Rome, which she will enforce wherever she is able so to do.

H. D. E.

Baltimore, Dec. 8, 1855.

NOTES AND COMMENTS.

MORE CLERICAL DETRACTION.—The *Protestant Churchman* of this city is edited by *three* clergymen, all of them with extensive pastoral charges, which present them work enough, we have no doubt, would they but attend to it without distraction, to occupy them closely, day by day, and from morning to night. And yet they continue to divert their attention by newspaper editing and scribling—dealing in detraction ever and anon—however they may *preach* against it—as on the occasion that now presents itself. In a recent issue we find a grievous piece of detraction of their reverend brother, the Rev. W. J. E. Bennett, vicar of Froome in England. The paragraph containing it is with much Christian charity headed, "CONCEIT OF MR. BENNETT," and runs thus:—"In a late address, on the occasion of opening an Infant School at Froome, when the health of the vicar was proposed, Mr. Bennett said in reply:—'When I first entered Froome I found many opponents. However, I had entered on a good work; time wears away many asperities. I have overcome my opponents.'" Our readers no doubt remember the rest of the reverend gentleman's speech, for it appeared in our own columns a month ago. And to it they append this most improper, because calumnious commentary,—"If Mr. Bennett *could afford to be candid*, he would acknowledge that he has little reason to say that he has 'overcome' his opponents. *No man knows better than Mr. Bennett, that his parishioners are practically estranged from him.*" Now, this is, in plain English, calling Mr. Bennett a liar! The unchristian spirit of such a remark as, "If Mr. Bennett could afford to be candid," were bad enough. But the paragraph itself amounts just to this—"Mr. Bennett, you tell a lie!" And this from three of our New York clergy, who probably know as little about Mr. Bennett and his parish as they do about any other foreign matter! It so happens, however, that *we* do know a good deal about him; and we do not hesitate to declare, that their statement is a piece of unworthy detraction. If there is one man, more than another, free from "conceit," it is Mr. Bennett; if there is one who would more than another shrink from even insinuating anything false, it is he—while as to his devotedness to the duties of his sacred office, he exhibits more of it, we are quite sure, in one single day, than any clerical editor can do in a week.

A NEW DEFINITION OF SCHISM.—A Sectarian journal at Cincinnati is exceeding wrath with us, we find, for having spoken of his sect as schismatics. "The editor of the *Churchman*," it says, "did not consider, it seems, that the principal Scripture characteristic of schism is, division *in* a Church, and not separation from it. Besides, how can a Puseyite, or half-Papist, be a professed member of the Protestant Episcopal Church, without being grossly guilty of schism, just because he creates or cherishes divisions or schism in the Protestant Episcopal Church?" Now, our Western brother must have been very angry when he wrote this, or he would not have perpetrated so much nonsense. It is a very silly thing for the editor of a public journal—and more especially of a religious journal—to get into a passion,—or at any rate, to sit down and write while the fit is upon him: he is sure, as in this instance, to make a fool of himself. There can be no such "principal Scripture characteristic of schism," as that of "division in *a* Church." Schism, in the first place, is a definite thing. The sin of schism is a breaking off from communication with *the* Church. Scripture does not present us with many Churches, leaving it to ourselves which we will belong to, and then saying that any *division* in that particular Church is *schism*; but it tells us that there is *one* Church—and that its unity is not to be broken—and that any violation of such unity, any separation, any cutting off from it, is schism. The Church is Christ's Body, which is *One*; and this *oneness* is not to be vitiated by separations and the setting up of other so-called Churches—this it is that is *schism*. When, therefore, our irate contemporary says, that "schism is division in *a* Church, and not separation from it," he says what is plainly untrue, according to Scripture, and what is palpably irrational, according to common sense. As to his childish tirade about our being "a Puseyite, or half-Papist," and cherishing divisions or schisms in the Church, it is altogether too contemptibly puerile to need a single remark.

A PRESBYTERIAN ON EPISCOPACY.—The *N. Y. Observer*, which espouses, if we are not mistaken, the Presbyterian cause, chimes in, it seems, with the Romanist idea, that the unhappy Dr. Ives, late Bishop of North Carolina, was "a sham Bishop." Of course, then, it is to be fairly inferred that there really are, even in Presbyterian estimation, *true* Bishops: it must of necessity be so, or there could be no *shams*, in contradistinction. Where, then, are they? If Bishops are true men in the divine order of Christ's Holy Catholic and Apostolic Church,—and unless it be so, there can be no truth in Episcopacy whatever,—how do the Presbyterians excuse their repudiation of it, and yet profess to be themselves a portion of that One Church? Does not such a position as this, according to their own showing, forcibly illustrate their own schismatical character?

THE NATIONAL CHARACTER OF A PEOPLE.—The following remark of one of our religious contemporaries (the *Intelligencer*), how true soever it may be in its outward aspects, is not without mischief in its internal influences:—

While, then, our country has many sources of power and influence, such as its size, its relative situation, its sea-coast, its inland seas and navigable rivers, its various temperature, its fertile soil, its mineral treasures, it has one greater than all these combined, and that is the national character of its people considered as one great whole. The wonderful vegetation of our own forests does not excel the robust strength of the men, nor the graceful beauty of any modern sculpture the charm of our female society.

Not that we would breathe one syllable of disparagement of that "national character," as such things are generally understood and popularly considered. But the estimate of them is apt to be delusive: and especially where there is no such thing as a national religion. Christianity, we know, is taken for granted as the religion of the country,—though that is not absolutely acknowledged, since the Jews, who are becoming a numerous body, have been put in the same category of public recognition. But even our common Christianity is so various in its kind and so opposite in its teaching, that in no distinctive principle can it be said to present a uniform "national character."

REVERENCE IN GOD'S HOUSE.—In an article entitled "Church Defilement," which appears in a recent issue of the *Lutheran Standard*, we find the following expression of very just feeling as regards the sanctity of holy places:—

If we defile His dwelling place, we can and do also abuse and corrupt the Church's inward truth and spirit. As a consequence, the fearful condemnation of heaven must rest upon us; for "if any man defile the Temple of God, him shall God destroy; for the Temple of God is holy." God's House is "holy." He honours it with His holy presence: and they who enter there should "worship the Lord in the beauty of holiness."

Whatever is opposed to the "beauty of holiness" is a desecration. We defile the house of God when we do anything in it contrary to the conception of it as a holy place, or whenever we make it, by any act whatever, unclean, impure, and turpid. The Church is in this sense defiled physically, morally, and religiously.

After specifying several of the modes in which the sacredness of God's House is violated, the writer goes on to say—

Common observation will confirm the conviction that the Church is thus defiled in many ways. This want of respect powerfully counteracts the influence of her worship and truth, and banishes from the mind and heart the sense of God's presence in His holy temple. Many unite with the Church and attend upon her stated seasons for worship, with a recklessness of feeling and interest which not only indicates the drone in piety and faith, but also the depth to which the externals of Christianity have sunk in human estimation. This is doubtless owing to that radical fanaticism which for centuries has spread through the Church like a deadly upas, and which, in its ungovernable rage, repudiates all those legitimate outward forms in which the Spirit and grace of God are conveyed to man. Under the influence of such a withering blight men will enclose the whole of Christianity in a disembodied spirit, and regard with disdain, as worthless, all those externals which that spirit pervades. Hence they can enter the House of God with feelings of irreverence, and while there depart from the plainest maxims of common gentility, and are guilty of deeds they would blush to repeat in the room of a private dwelling. If they carried with them to Church the sense that God is there, that it is His house, His holy temple, they would shrink from such deeds of disrespect, and in thought, feelings, and action, conform to the character of the place in which God delights to dwell.

All this is but too true; and much of it there is that we, as Churchmen, may lay to heart. "If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy."

THE JOURNAL OF THE NEW YORK DIOCESAN CONVENTION.—An unworthy attempt has been made by the Secretary of our Diocesan Convention, the Rev. Dr. Eigenbrodt, to prevent a copy of their Journal being obtained by the *Churchman*. By omitting it from the list of Church papers to which copies were to be sent, and by prohibiting any copy to be disposed of except by an order in writing from himself, the Secretary thought, no doubt, to put us to some trouble; but we knew we had a host of friends among the members of Convention who would be but too happy to accommodate us, and our first application in that quarter immediately put us in possession of a copy, from which, it will be seen, we have extracted the Provisional Bishop's excellent Address. Dr. Eigenbrodt is the rector of the parish of All Saints; and our animadversions on its unsatisfactory state will account for the feeling under which he has acted. But we are sure that the Convention can never approve of such behaviour on the part of their Secretary, who cannot be allowed to gratify his personal piques at the expense of his official duties.

COMPLAINTS OF IRREGULARITIES AT THE POST OFFICE.—A subscriber at Cleveland writes,—"Your paper seldom reaches here until Sunday, consequently unless we violate the Lord's Day, we do not get it until Monday. As it is published on Thursday, and mails come here in twenty-four hours, I see no reason why it shouldnot be received on Saturday, if mailed promptly in New York. It would add much to its value if received here Saturday, instead of Monday. Anything you could do to remedy this would greatly oblige all your subscribers in this city." This is one of many complaints we are daily receiving of the tardiness with which our papers are forwarded. We invariably mail on Thursday, and in order to prevent detention as much as possible, have the papers assorted, for the different routes, at our business office, and sent in that way to the Post Office. Our subscribers must perceive, therefore, that every possible means are taken by us to insure the timely delivery of the paper: the fault lies with the defective postal arrangements under which we suffer.

REVENGE is a common passion; it is the sin of the uninstructed. The savage deems it noble; but Christ's religion, which is the sublime civilizer, emphatically condemns it.—Why? Because religion ever seeks to ennoble man, and nothing so debases him as revenge.

SPIRITUAL DESTITUTION IN NEW YORK.

The case of the "John Street Methodist Church," arising out of a difference among the members as to the expediency of removing their place of worship, has called up questions and brought to light facts which bear very strongly upon the Church. Some of the evidence going to show the prevalence of spiritual destitution in the lower wards of the city, is startling, and claims the serious regards of all, and of Churchmen especially.

The summing up in this prolonged case took place on Friday afternoon of last week. Chauncey Shaffer opened for the party to this controversy opposed to the sale and removal of the place of worship. Judge Edmonds replied at length, citing the facts and statistics in evidence. Mr. E. L. Fancher spoke to the same effect. Levi S. Chatfield responded, contending that the house could not be removed without violating the trust by which the property is held; that it is needed, and can be sustained without removal.

The Methodist "Bishop," Dr. Simpson, the referee in the case, to whose arbitration it is fully submitted, is required to render his decision before or on the 17th inst.

This case has been a most interesting one on many accounts; and the evidence educed on the trial has all gone to show how very great is the need for church accommodation in the lower quarters of the town. For example, one of the witnesses examined was Mr. Allen, Principal of Public School No. 29, in Greenwich street, who testified that there were from 1,200 to 1,400 children's names on the register of that school, and a daily attendance of 1,000 to 1,100, of whom nine-tenths were from the First and Second Wards; there were over 3,000 children in the First and Second Wards between four and sixteen years of age; most of the dwellings are tenant-houses; there were many Protestants living in these Wards; many of them were Protestant Irish. Mr. Allen further said, "There are thousands of young men who are employed in business who reside in these Wards; I have upwards of 700 clerks and others registered in my evening school who live down-town; the most of them are Protestants; the Catholic children appear to like the management of the Protestant Sunday schools; their parents often visit the school to watch the nature of the instruction given to their children."

The Rev. Dr. Vinton, of Trinity Parish, was also called upon, and, as reported by a daily paper, testified as follows:—

I am assistant minister of Trinity Church, and have charge of St. Paul's Chapel; have been so since July last; Trinity Church is now a free church; the attendance in the afternoon is usually from 600 to 700 persons; at St. Paul's the attendance combines three classes—one class is composed of the regular parishioners, some of whom reside as far up as Thirty-second street; some of them had designed to change their membership to up-town churches, but owing to the facilities of the railroads they continue at St. Paul's, and others have on this account returned to St. Paul's; the second class are what may be called transient parishioners, clerks and others who give in their names as parishioners, but are less permanent than the first class; the third class are those who are evidently the poor; some of the men attend in their shirt-sleeves, and some of the children barefooted; we have an extra-parochial plan of a missionary nature for this class; I left an important church in Brooklyn for the purpose of labouring with this class of people, who have been neglected in consequence of the removal of churches up-town; I find the congregation of St. Paul's increasing, it being the result of especial effort; I have caused placards to be hung in the hotels on Sundays and in other public places on week days inviting strangers and others to attend church at St. Paul's, and informing them that the sexton will show them to seats; there are 300 clerks in Stewart's store, most of whom I have ascertained reside in this section of the city, [the witness gave an account of the missionary operations of Trinity Church at the present time;] I find some of the tenant-houses in the lower part of the city densely populated.

Question by Mr. Shaffer.—Do you think that this is a proper time to be removing churches up-town, and leaving this section to be neglected?

Witness.—That would be difficult to swear to, but I think that such a movement would be cursed rather than blessed; my own action shows plainly my views on this point, and I am glad that the chapels of Trinity Church must remain where they are.

Cross-questioned by Mr. Fancher.—I do not know whether or not those who attend reside below Canal street; we have not desired aid from the funds of Trinity Church as yet for this extra-parochial work, but we expect to get aid from that source, but probably not more than one-fifth of the amount which we shall expend; the remainder comes from parishioners, attendants at church, and friends of the movement throughout the city and country.

Direct.—I find that the poor give more freely, in proportion to their means, for the Gospel and charity, than the rich; much can be depended upon from the parents of poor children, arising from gratitude for the improvement of their children; the witness related instances of this kind in which the parents had become regular contributors for the support of the Church; I have always found the laymen, especially those of moderate means, ready to respond to calls for assistance.

Another witness, Mr. Henry Erben, testified that his family had attended Trinity Church for many years; it was now practically a free church; its pews were mostly owned by persons who attend up-town churches; the character of the congregation was changing; he found but a few of the old attendants there now; the audience was of the humbler classes; he thought that all of the churches down-town are needed, and can be supported; where one of the old families had removed up-town, about a dozen poorer families had taken their places; among these were many who were intelligent and generous above their social condition; the population and vote of the First Ward had increased.

Another witness, D. C. Henderson, recalled to testify as to the Census, stated that he had obtained from the marshals the following facts as to the population of the lower wards:

	Population, 1855.	Population, 1850.	Dwellings, 1855.	Families, 1855.
First Ward	13,293	19,755	699	2,708
Second Ward	3,249	6,616	393	443
Third Ward	8,631	10,350	707	1,133
Total	25,173	36,721	1,799	4,289

He stated that the population had probably been reduced but 5,000 or 6,000 instead of 10,000, as appears by the Census returns. The Census marshals were paid by the day this year, and the time was limited, instead of their being paid per capita, so that many residents were neglected in the taking of the Census. There was a great struggle in 1850 between New York and Philadelphia, to get up a population. The Census of 1850 was taken per capita, so that the marshals made four times more than they did this year; and they were then more thorough.

Such was the nature of one day's evidence, and that brought out during the other days of the trial partook a good deal of the same character. There can surely be little doubt of the obligation that rests upon the Church to prosecute vigorously her missionary work in these destitute wards; while at the same time we have great cause for congratulation in the noble enterprise that has been undertaken in Trinity Parish.

RICHLY ORNAMENTED PRAYER BOOKS.—It is worth while reminding our readers, as the season for presents is near at hand, that they can have the choice of as splendid an assortment of richly ornamented Prayer Books at Stanford's Church Book Store, as is to be met with in any city in Europe. Some of them are in appropriately carved ivory and mother of pearl covers, with silver mountings, and velvet and gold in very elegant varieties. As works of art, the bindings of some of these are of a high order of design and execution. The best edition of the Liturgy yet published in this country is the Standard Prayer Book. It is large octavo, and is furnished in velvet, morocco, and other handsome and durable styles of binding.

CALIFORNIA AND THE PACIFIC COAST.—We would call attention to a missionary meeting to be held on the Third Sunday in Advent, December 16th, in Christ Church, (a notice of which will be found in another column.) Additional interest will be given to the occasion by an address from the Rev. Mr. Hill, who has just returned from a year's sojourn in California. This is a cause which especially calls for the sympathy and liberality of Churchmen.

THE CHURCHMAN IN ITS NEW DRESS.

Two of our Church contemporaries, the *Episcopal Recorder*, and the *Calendar*, give very gratifying notices of the improved appearance of our paper in its new type.

The *Recorder* says—

The *Churchman* comes to us in a new and improved suit of type which adds considerably to its otherwise excellent literary and typographical appearance. We give below a part of its introductory announcement:

And then follows the principal portion of our recent address.

The *Calendar* observes—

The *Churchman* of last week comes to us in a new dress. Its present form is a large quarto, and is printed on fine paper and new type cast expressly for the purpose. The editor assures us that the price at which the paper is furnished ($3 a year) does not pay the expense of paper and printing, and hence that it is dependent upon the liberality of the proprietor for its support. The central position and high aim of the *Churchman* have ever enabled it to command a corps of contributors that put it in the power of the editor, for the time, to make it one of the most learned and able periodicals in the country, whatever opinion may have been entertained in regard to its soundness of doctrine or suavity of manner. Its learning, ability, and comprehensiveness, always make it a welcome visitor to scholars, however they may have regarded its teaching or declined to follow its leading.

We beg to assure our two respected contemporaries, that we warmly appreciate their generous feelings,—feelings which are certainly not the less valuable, that they proceed from those who do not altogether agree with us in our principles.

CHURCH SCHOOL.—The "Suburban Home School," at New Haven, Connecticut, is a select Church School, which has the commendation and sanction, we understand, of the Bishop and Assistant Bishop of that diocese, and also of the Bishop of the adjoining diocese of Rhode Island. A vacancy for *one* boy at present affords an opportunity of securing its advantages, which is not often offered.

Advertisements.

ELEGANT DISPLAY OF CARPETINGS, INCLUDING THE VERY LATEST EUROPEAN DESIGNS OF
ROYAL VELVET,
TAPESTRY, BRUSSELS,
INGRAIN AND THREE-PLYS.
Also,
Royal Velvet and Axminster
MEDALIONS.
All of which will be sold at remarkably low prices.
LORD & TAYLOR,
dec13-4t-5p Nos. 255, 257, 259, and 261 Grand street.

GENTLEMEN'S FURNISHING GOODS.
M. L. RANNEY, NO. 723 BROADWAY, (NEW YORK Hotel,) has always on hand a full assortment of Shirts, Collars, Gloves, Hosiery, Cravats, Robes de Chambre, &c. ☞ Shirts made to order. dec13-1y-5p

HOSIERY AND UNDERGARMENTS.—
THE BEST GOODS! THE LOWEST PRICES!!
THE GREATEST ASSORTMENT!!!
Those in want of seasonable Hosiery and Undergarments should visit
RANKIN'S OLD STAND,
No. 104 Bowery.
Particular attention invited to the Silk and Woollen goods of our own manufacture, which are
ELASTIC, DURABLE, AND UNSHRINKABLE.
A single call will convince any one that, for cheapness, excellence, and variety, our stock is unrivalled.
A. RANKIN & CO., No. 104 Bowery.
ESTABLISHED IN 1823.
dec6-3m-5p

OVERCOATS, &c.—OUR STOCK OF ALL KINDS OF FAshionable Winter wear, Over and Under Garments, Shawls, Robes, &c., &c., is very full and complete, and will be sold low.
D. DEVLIN & CO.,
nov29-4t-5p Nos. 258, 259, and 260 Broadway.

CONNER'S UNITED STATES TYPE FOUNDRY, NOS. 29, 31, AND 33 BEEKMAN STREET, NEW YORK.—TO PRINTERS AND PUBLISHERS.—The undersigned beg to inform the Trade that they have recently issued their New Quarto Specimen, and that it is now ready for delivery to their old patrons, as well as to all who patronize their Foundry.
In it will be found a New Series of Faces from Pearl to Pica, surpassing, if possible, their celebrated series of
SCOTCH CUT FACES.
The Fancy Type Department exhibits an unsurpassing variety of beautiful styles, selected from France, Germany, and England.
The Scripts and Bordering are now for the first time presented to the Printing Public, and are the productions of the best American and European artists.
An entire New Series of German Faces, both for Newspaper and Job Printing, of a very superior style, is now nearly completed and for sale.
The metal from which our Type is made will be found peculiarly adapted to the severe usage of Machine Press Printing.
Every article used by Printers kept on hand.
They beg to return thanks for past favours, and to solicit a continuance. Their well-known liberal manner of doing business for the past thirty years, is a guarantee to new patrons of their disposition and ability not to allow themselves to be surpassed for fair dealing, whether orders are by letter or otherwise.
JAMES CONNER & SONS.
☞ The Type on which this paper is printed is from the above Foundry. nov22-3m-5p

HEGEMAN, CLARK & CO.,
(Late RUSHTON, CLARK & CO.,)
GENUINE COD LIVER OIL.
The great success attending the use of this valuable remedy in consumption having induced all kinds of imitations, purchasers are cautioned to notice that the signature of HEGEMAN, CLARK & CO., in full, is over the cork of each bottle, without which it is not genuine; and as the value of the Oil depends upon its purity, too much care cannot be taken to get the genuine.
HEGEMAN, CLARK & CO.,
Sole successors to RUSHTON, CLARK & CO.,
Nos. 165, 273, 511, and 756 Broadway.
Wholesale Depot, No. 165 Broadway. nov8-3m-5p

PRINTING! JOHN A. GRAY, BY STEAM!
GENERAL
NEWSPAPER, BOOK, AND JOB
Printer, and Stereotyper,
95 AND 97 CLIFF STREET,
CORNER OF FRANKFORT STREET, NEW YORK,
BEING the Printer of over THIRTY NEWSPAPERS, MAGAZINES, and REVIEWS, in connection with a large BOOK and JOB business for Publishers and Stationers, is obliged to employ facilities UNSURPASSED IN EXTENT AND VARIETY by any similar Office on this Continent. He is therefore prepared to accommodate the Public in general with EVERY CONCEIVABLE DESCRIPTION of Printing, whether Plain or Illustrated, Large or Small, Much or Little, Letter-press or Stereotyped, Bound or Unbound; From the least Circular, Card, or Label, to the Largest Newspaper, Book, or Poster, in COLOURS or BRONZES, on the Shortest Notice, in the Best Style, and at the Lowest Rates. my17-tf-5p

GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting in part of

SUSPENDERS,	LINEN COLLARS,	RICH SCARFS,
HANDKERCHIEFS,	TRAVELLING SHAWLS,	HOSIERY,
CRAVATS,	GLOVES,	ROBES DE CHAMBRE,
TIES,	UNDER-GARMENTS,	UMBRELLAS, &c.

Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE ORIginal and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear.
WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c. &c., direct from the mines, at a reduction from the Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal.
LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y-5p

PETERSON & HUMPHREY, IMPORTERS AND Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. PETERSON. [my31-1y-5p] G. S. HUMPHREY.

SHOW CASES.—HOFFMANN & FERSCH'S SHOW CASE WARErooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to.
my31-1y-5p

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings, fitted with all kinds of Gas and Water Fixtures, Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. mh22-1y-5p

MARBLE WORKS.—S. KLABER, 160 ALLEN STREET, NEW York, Manufacturer of Marble Mantels, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1y-5p

Literature.

The Holy Gospels Illustrated in Forty Original Designs. By Frederick Overbeck. New York: D. Appleton & Co.

This is one of the most splendidly illustrated works in Christian Literature which has probably ever issued from the press, either in this or in the old country. The designs of Overbeck are celebrated throughout Europe for their graphic fidelity and force, and their exquisite chasteness and beauty; and they are here first given to the public in their complete form, accompanied by appropriate letter-press matter, so as to apply them closely and affectingly to their sacred purpose,—that, namely, of helping out, by the power of pictorial art, the more difficult and often less successful office of the expositor. "Before printing was known," it is well remarked, "the artist was the chief commentator upon the Bible; and stained windows and imposing altar-pieces explained the scenes and characters of Holy Writ to people to whom books were unknown." And equally and almost more forcibly true it is, that although "with the multiplication of books, the artist may change, he will not lose his office; he maintains his place at the printing-press, as he did at the Altar; his genius is destined to illuminate the printed page, as it once illuminated the chapel wall and the cathedral window." This magnificent work is a striking and startling proof of this,—striking, as carrying conviction to the commonest mind of the importance of art for such an object; and startling, as affording such imposing evidence of its grandeur and its influence, as an illustrating and illuminating appliance, even to the most solemn and momentous subjects.

The editor of this splendid work does not say one word too much, when in his Preface he observes,—"We look upon the present volume as a most rare and precious commentary upon the Gospels. Where is the scholar or the writer who can explain our Lord's Parables with the power shown in the portraiture here given of the 'Ten Virgins' and the 'Sleeping Husbandman'? What preacher can teach the beauty of humility, or the majesty of duty, more eloquently than the illustrations here presented of Christ rebuking pride by setting a child before His disciples, and subduing worldliness by calling Matthew from his gold to follow the Master unto the end? What exegesis, however learned or eloquent, can equal the touch of this genius, in bringing to the heart the meaning of the Resurrection of Lazarus, and the pathos of the garden of Gethsemane and Calvary?" This, we say, is all true. And that such a work, therefore, has attractions of the highest and holiest force for the Christian mind, can surely need no further argument to show.

The illustrations are forty in number, and embrace all the most prominent incidents in our Blessed Lord's Life and Ministry. The subject matter connected with them consists of both prose and verse, and along with suitable selections from the New Testament, includes numerous gems from the writings of the most popular divines and poets of our own and by-gone times.

The volume is got up with all the magnificence which the subject and its treatment deserve. Its form is that of a royal quarto, and the paper of thick vellum quality. The impressions of the plates in the copy before us are exquisite; and as but a limited number of copies, we understand, has so far been printed, they must all, we doubt not, be perfect and good. Its exterior aspect also is richly in keeping with its internal elegance. As a handsome, not to say a holy present, for that hallowed season, especially, which is so near at hand, we need not point out how extremely suitable it is.

A Child's History of the United States. By John Bonner. In Two Volumes. New York: Harper & Brothers.

This is a very mischievous publication. All departures from truth—all distortions of it—all false colourings—all suppressions of it on the one hand, and suggestions of its opposite on the other: all or any of this is bad. It is bad, absolutely bad, in any thing, and every thing; but in history it is especially evil, and infinitely more still, where it is, like this, "A Child's History," because it must produce false impressions at a time of life when the mind is like sealing wax—capable of receiving most readily the stamp of anything that may be impressed upon it, and of retaining it the most tenaciously.

It is a recorded precept of the great moralist, Dr. Johnson, "Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them; you do not know where deviations from truth will end." And just so here. We do not know where the deviations from truth in this "Child's History" will end. It is a case in which the mischief to be done may be interminable; for such a work—pandering, too, as it does to popular prejudices, and national conceits, and petty animosities, and addressed to the young, may exert its mischievous influence over the whole rising generation of the present, and extend that influence to other generations, it may be, for all time.

The author of this work is evidently one of those of whom it has been said—"They are not historians of an action, but lawyers of a party; they are retained by their principles, and bribed by their interests; their narrations are an opening of their case; and in the front of their histories there ought to be written the prologue of a pleading,—'I am for the plaintiff,'—or, 'I am for the defendant.'"* All his statements are those, not of the impartial judge, but rather the interested special pleader. His object is, not to present historical truth, pure and unadulterated—clear and straight—but to make such truth a medium of the most plausible and the most pernicious misrepresentations. The historian's duty is one of a plain, honest, and straightforward character. Of all public writers, he is morally bound to sacrifice everything to truth,—and to truth in all its simplicity, and all its integrity. But the author of these volumes appears to have no true sense of such duty. He looks at history with the eyes of distorting prejudice, rather than of plain pointed truth. *Everything* republican is full of purest virtue—*everything* monarchical is intense, unmitigated vice. Whatever perception he may have of "sermons in stones," he has none whatever of "good in everything." For he looks at everything that is not according to his own prejudices with jaundiced eyes,—and the mischief of it is, that his work will communicate, more or less, the taint to all and sundry into whose hands it may be placed as the "Child's History" it professes to be.

We had our suspicions of the kind of work it was, upon first opening its pages, and casting our eyes over one that is intended, we suppose, as an apology for a Preface. "The idea," he states, "was suggested by Mr. Charles Dickens's Child's History of England—a work so beautiful, so manly, and so true, that if the Great Englishman had written nothing else, he could not pass out of mind. It is the author's hope," he adds, "that a Child's History of this country may possess the use which Mr. Dickens modestly claims for his work—that 'it may help children by and by to read with interest larger and better books on the same subject.'" Now, any one that can describe Mr. Dickens's "History" as "manly and true," can have no right idea of manliness and truth; for it is neither one nor the other, but the very opposite of both, in very many of its narrations, and in still more of its insinuations. And although such initiatory works may "help children by and by to read larger and better books on the same subject," it will make them do so with most distorted views and the most mischievous prejudices.

Let us string together a few sentences extracted indiscriminately, to illustrate what we mean, and justify what we assert,—only asking the reader to bear in mind that it professes to be *history*, to the truth of which everything, at the hands of an honest man, must of necessity be sacrificed—the truth in all its force and fulness, so that no false colouring may be given to what is set forth as historical fact.

Alluding to the English Puritans, who came over to this country, he gives the following most unfair and unfaithful statements:—

> They had been so cruelly persecuted in England by the courtiers and the King's Church.
>
> If we had been chased by royal soldiers, bullied by royal courtiers, pillioried by order of bishops, cropped by hangmen, fined and imprisoned because we would not keep Christmas-day as the King chose, driven to read our Bibles in dark holes and corners where the spies of the King and the bishops could not see us, and at last obliged to run away from our homes to worship God in peace according to our own conscience, &c.
>
> It seems a very ridiculous thing to us that men should have tried to teach their neighbours how to pray to God by shooting, hanging, and burning them, locking them up in dungeons and torturing them in horrible ways; but it was so, and the Puritans of New England, though they were not nearly so bad in this respect as the nations of Europe, had not yet learned to think differently.

And so he goes on, evidently intending to convey ideas of religious intolerance and persecution at the times referred to, not to display the real truth, and explain its peculiarities, but to aggravate what was bad, and to extenuate whatever was either unavoidable, excusable, or redeeming, so as to make it appear in a false light to the youthful mind.

The historian has no business to parade his own personal antipathies: he ought, before he presumes to write history, to cast them one and all to the moles and the bats; and if they will linger with him, he should struggle with, till he overcomes them. Yet see how this narrow-minded and prejudiced author gives himself up to, rather than resists them. The following are some of his flings at Princes and Lords,—personages who have been recognized by God Himself, and even placed among men, of course for purposes of good, in the order of His Providence—

> When the jolly King Charles the Second was smuggled back to England and to his throne, the colonies of New England lost no time in paying their respects to his majesty.

This, besides, conveys a downright falsehood. Charles II. was *not* "smuggled back to England and his throne." He was called back by the nation to restore their religion, liberties, and laws, and rescue them from the miseries of Cromwell's democratic despotism. He returned to England amid the most enthusiastic acclamations of all classes of the people. "No prince," says the great historian Hume, "ever obtained a crown in more favourable circumstances, *or was more blessed with the cordial affection and attachment of all his subjects.*"

In allusion to Lord Cornbury (once Governor of New York) he says,—

> The people were in hopes he would learn wisdom and virtue in his prison-cell; *but they forgot he was a lord, and cousin to the Queen of England.*

And again,—

> After the Queen's cousin, Lord Cornbury, had cheated his creditors by escaping from jail, another lord, whose name was Lovelace, was appointed Governor of New York.

Further on, we read such remarks as this, which are as false in their colouring, as they are malicious in their motive,—

> The King of England was always squabbling with the King of France, or some other king; and every now and then, when he was in the humour, he would declare war.

Again, of the

> "Brave peers of England, pillars of the State,"

he says,—

> The great lords in England were never tired of sending out members of their own families to be governors of the colonies in America. If all these lords and their sons and brothers and nephews and cousins, and all their relations generally, had been good and sensible men, the colonies might have had little reason to complain; but as most of these noble gentlemen were rather thick-headed and hard-hearted than otherwise, the colonies had great reason to dislike the system.

In this, as in many other passages, he evidently wishes to palm off the glaring falsehood, that England was governed, not by her Three Estates of the Realm—King, Lords, and Commons—but only by her "great Lords," and whom he scruples at nothing to make appear as "great monsters" as possible!

A miserable fling at such an aristocracy as that which has made Britain "great, glorious, and free," is thus presented,—

> It is said there are people in some parts of the Carolinas and in Virginia who are very fond of calling themselves aristocrats, and so on, to this day. I suppose these are the people who would have been lords and barons, and palatines and caciques, if the great model constitution of Shaftesbury and Locke had ever been established. I am sorry it wasn't for their sakes, for *I suppose it would have done them a great deal of good to have had these odd handles to their names.*

If ever there was a sovereign who deserved the sympathy and respect of the Anglo-Saxon race, it was the good old George the Third. Not that we approve of the conduct of his Majesty's ministries towards this country—far from it. The King himself was misled, as any mere fallible man, be he sovereign or subject, might be; but he was certainly not one of whom any Christian man presuming to write history should, with any show of decency, hold up to scorn as "a virtuous blockhead." Again, he says, "The king and the lords were as obstinate as Spanish mules." Low slang of this kind pervades the volumes throughout. And surely, even with republican feelings—which do not exclude the proprieties of literature, of language, and of civilized life—there is no necessity to blackguard what *we* do not find congenial, but under which our forefathers and their sons in the "old country" have contrived to grow great. It is quite beneath the dignity of history—or even an apology for history—to employ such vile vituperations as are to be found in these volumes—

> "Thick as the leaves in Vallambrosa."

The work, therefore, deserves to be scouted by all friends of truth and justice, peace and order. We have too many works of such a bearing among our youth already. And the consequence is, that not only are they imbued with feelings of animosity, and filled with prejudice, and impregnated with conceit, but they are all the while left in utter ignorance of the true character of the history of that country from which we have mainly derived our common origin as the great nation we are becoming, and to which we are indebted for so much appertaining to our religion, our language, our literature, and our judicature—along with many other benefits it were most ungrateful to forget. In all the schools we have visited—and they are not a few—the mischief of such books are but too apparent; and their evils, indeed, are too evident in the conduct and character of our American youth, who are thus misinstructed in the genius of those British institutions which serve as models for all the countries of the old world, where the people's liberties are to be enlarged and secured, and are cursed with all those prejudices of which ignorance is the prolific parent. The Messrs. Harper, we are thoroughly persuaded, would do a great public good, if they would at once call in and commit to the flames the whole edition of the work. Franklin Square could scarcely be illuminated in a more noble or a more beneficent cause.

* Dryden.

Twelve Urgent Questions. Personal and Practical. By the Rev. John Cumming, D.D. Philadelphia: Lindsay & Blakiston.

The questions here considered—asked and answered—are the following:—1. What think ye of Christ? 2. What must I do to be Saved? 3. How shall we Escape? 4. Who is on the Lord's Side? 5. Lovest thou Me? 6. What shall it Profit? 7. What is your Life? 8. Why art thou Cast Down? 9. What wilt thou have Me to Do? 10. Wilt thou be Made Whole? 11. Who can be against Us? 12. O Grave, where is thy Victory? They are all, undoubtedly, momentous questions, and have need to be answered carefully, faithfully, fully. The author says of them, as he has treated them in this volume,—"Each chapter is distinct and independent of the rest. In each is asked a momentous question, and a very important answer given. They have been carried in the soldier's knapsack, and read by his bedside. They have been read in the homes of the poor, and in halls of the wealthy—it is believed not without a blessing. May the Lord the Spirit impress them on our hearts!" And we should have no objection to say *Amen* to this, if, as Churchmen, we conscientiously could. But Dr. Cumming is a Presbyterian—in some things he is, we believe, peculiar, even in that respect—and in others he is altogether an ultra-Calvinist. So that one must, in common consistency, be cautious about what one so solemnly asks to have impressed on the heart. There is no doubt a great deal in the volume that is unobjectionable, and that is very forcibly and impressively set forth. But there is also an admixture of much that is unsound, because much that is not of the teaching of the Catholic Church. The Sacramental system of the Church, for instance—that which has come down to us from Apostolic times—is never recognized, but virtually repudiated. Christ, we are taught, was graciously given by our Almighty Father, "not only to die for us, but also to be our spiritual food and sustenance in that Holy Sacrament"—the Lord's Supper. Such are the words of our own Liturgy. But no account is taken, in these pages, of any such "spiritual food and sustenance." The questions are such as must indicate—and are made to indicate—the constant need thereof; yet no such means of grace and salvation is ever pointed out, let alone insisted upon. So that, were there nothing else, this is quite enough to show that it is not a book for Churchmen.

The Elm Tree Tales. By F. Irene Burge Smith. New York: Mason, Brothers.

A collection of very prettily written tales, inculcating severally an unexceptionable moral, and clothed with enough of interest and variety to ensure the perusal of each. The list is composed of "Jennie Grigg, the Street-Sweeper;" "Nannie Bates, the Huckster's Daughter;" "Archibald Mackie, the Little Cripple." These titles would scarcely, at first sight, seem applicable to Elm Tree Tales, but the author accounts for the apparent descrepancy in a Preface, by saying,—"To make the title of this book significant to you, I must transport you to a sylvan nook, far from the city's boundaries, where an old stone cottage peeps forth from the thick foliage. Down through the maple avenue you will take your pleasant route, past the willow and alder clumps, and the ancient mill, that hangs its idle arms listlessly by its sides—on and on, over the little stile, and the rustic bridge, which spans the rivulet, until you reach the giant elm that spreads its broad branches far and wide. Books and work are scattered about on the verdant turf, bright flowers peep forth from amid the green, and many a fair face greets you with its frank and cordial welcome. The sky is very blue and clear, and the summer's breath comes refreshingly to you through the leafy screen, as you seat yourself upon a mossy stone and join in the merriments of the happy circle gathered there. But you are quite too late for the manuscript volume which a guest from the city had been reading aloud for the amusement of the group."

And here we have the contents of the "manuscript" printed in fair type, and in much more available form, for our amusement.

Patriarchy, or the Family: Its Constitution and Probation. By John Harris, D.D., President of New College, London, and Author of "Pre-Adamite Earth," &c. Boston: Gould & Lincoln.

The subject is considered under four divisions, thus: Part First is devoted to the laws or method of the domestic constitution. Part Second indicates the stages and changes through which the Patriarchal community may have passed in the course of its probationary history. Part Third gives the reasons of the method and of the history. And in Part Fourth it is shown that Patriarchy, though failing as a dispensation calculated to be a manifestation of God by man, was not less a manifestation of God to man. Not only was it based on a scheme of mercy—an aspect of the divine character before unknown; it placed the sufficiency of the divine long-suffering in a light so strong that the finger of inspiration points to it as a fact settled for all time. Such is a brief synopsis of a work which is evidently characterized by great learning and research, and will add new laurels to the name of the author of "Man Primeval."

The English Language in its Elements and Forms. With a History of its Origin and Development. Designed for use in Colleges and Schools. Revised and Enlarged by William C. Fowler, late Professor of Rhetoric in Amherst College. New York: Harper & Brothers.

This valuable educational work is already too widely and favourably known to require either description or commendation here. There were still, however, some things to be desired in the first edition. These *desiderata* have been supplied in the present revised edition. The improvements which are the most noticeable are as follows:—1. Questions have been added to most of the chapters, for the aid both of the pupil and the teacher. 2. To each of the eight parts exercises in Analysis and Synthesis have been annexed; and this is an admirable feature of the new edition. 3. Certain portions of the book have been recast to make it better adapted to be used as a text book in classes. In this way, either the whole book may be advantageously studied and recited, or certain portions of it may be selected by the teacher for recitation, while other portions the learner may read at his pleasure, and consult in the way of reference. The author, in his Preface, very justly takes occasion "to congratulate the cultivators of English philology upon the increasing interest that is taken in the study of the English language,—an interest which has evidently increased in five years, since the publication of the first edition of this work; an interest which, it is hoped, ere long, may be commensurate with the increasing numbers who speak and write that language as their mother tongue." And certainly nothing could be better calculated to promote and keep alive such an interest than a general use and appreciation of such works as the one before us.

Self-Culture in Reading, Speaking, and Conversation. Designed for the use of Schools, Colleges, and Home Instruction. By William Sherwood. New York: A. S. Barnes & Co.

The object of this work is a very useful one—though more, perhaps, by what it suggests, than what it carries out. Its ostensible purpose is, as its title declares, self-culture in reading, speaking, and conversation. But it is calculated to do even more than this, if its means be followed out. It is upon an improved plan, inasmuch as it is arranged so as to bring out the principle of self-culture to more practical results. "Keeping in view conventional usage, nature, and common sense, the author has endeavoured to strip elocution, as a study, of its repulsive, artificial character, and to make it plain, easy, and attractive. Its principles are embodied and illustrated in a course of reading lessons; and to render these more impressive and pleasing, they are occasionally varied by *examinations, conversations*, and *dialogues*. And to guard against conceit and affectation, he has laboured to impress upon the student that all right expression must necessarily spring from right thoughts and feelings." Such is the author's own description, as we find it in the Preface; and it is correctly given. It is a book to be *studied* and to be *practised*. Well adapted, we dare say it is, to colleges and schools, where such *practical* points of instruction are too apt to be slighted or overlooked. But it will be most valuable of all, we conceive, for home and for self-instruction; and to such as may have had their education in reading, speaking, and conversation neglected, at college or at school, as too many of both young men and young women undoubtedly have, we would recommend its careful and constant use.

The Anabasis, or Expedition of Cyrus, and the Memorabilia of Socrates. Literally translated from the Greek of Xenophon, by the Rev. J. S. Watson, M. A., M. R. S. L. With a Geographical Commentary, by W. F. Ainsworth, Esq., F. S. A., F. R. G. S., F. G. S. New York: Harper & Brothers.

This is a careful version of a very valuable classic. The present translator has endeavoured to preserve the sense and spirit of the original, in language which may satisfy both the English reader and the scholar. In the Anabasis, the text of Dindorf has been followed; in the Memorabilia, that of Kuhner. The Geographical Commentary, by Mr. Ainsworth, author of "Travels in the Track of the Ten Thousand Greeks," has been added at the wish of the publisher, and will, without doubt, be regarded as an acceptable illustration of the Anabasis.

Cicero's Three Books of Offices, or Moral Duties. Also, his Cato Major, an Essay on Old Age; Laelius, an Essay on Friendship; Paradoxes; Scipio's Dream; and Letter to Quintus on the Duties of a Magistrate. Literally translated, with Notes, designed to exhibit a Comparative View of the Opinions of Cicero and those of Modern Moralists and Ethical Philosophers. By Cyrus R. Edmonds.

Another valuable addition to the Messrs. Harper's Classical Library.

A *Pocket Prayer Book* has just been published by the Messrs. Appleton of this city, which has many recommendations. It contains everything but the Metrical Psalms and Hymns, is printed in clear and legible type, and may be conveniently carried in the waistcoat pocket.

Medals Awarded to American Exhibitors at the Paris Exposition.—The following is the correct official list of medals and awards made to American exhibitors at the Paris Exhibition:—

AGRICULTURE.

Mr. McCormick, of Chicago, Illinois, the Grand Medal of Honour, with the following words:—"Inventor of the reaper, which has been worked under all trials, and which is the type upon which other reapers have been made, with various modifications, which have not changed the principles of the discovery."

Mr. Pitts, of Buffalo, New York, "for machine for winnowing grain, remarkable for several inventions and the amount of work it performs." Medal of Honour.

Bache & Kline, of New York, United States—"Balances of precision" and "Etalons de mesures."—Medal of honour.

Maury, Lieutenant, Washington, United States—"Charts of winds and currents of the Atlantic Ocean;" "Discovery of new routes shortening passages"—Grand medal of honour.

Goodyear, of New York, United States—"Discovery of the vulcanization of the softening of India rubber; considerable impulse given to the manufacture of the products of India rubber."

ARTISTS—PAINTERS OF THE UNITED STATES.

Healey—Second class medal.
May—Third class medal.
Rossiter—Third class medal.

The above are all that appear in the list published by the *Presse* on the evening of the closing of the exhibition.

M. Vattemare, American Commissioner; Marshall Woods, Esq., and one other American Commissioner, have received the cross of the Legion of Honour from the Emperor.

Integrity is the first moral virtue, benevolence the second, and prudence the third; without the first, the two latter cannot exist, and without the two former would be often useless.

Correction does much, but encouragement does more. Encouragement after censure, is as the sun after a shower.

DEFAMATION AND BACKBITING.

That of which I have spoken may be called moral lying, as contradistinguished from that kind of lying which I shall now proceed to mention, whereof if we are guilty, we subject ourselves not only to the penalties of religion in the next world, but also to the penalties of man in this world. The first of this kind of lying is slander. The motive which suggests it is, sometimes hatred, sometimes vanity. If it be hatred, it then falls under my division of an active life,—a lie which is to affect others; if it be vanity, it falls under my division of a reflexive lie,—a lie whose fruits are to rebound upon ourselves. Both of them, however, in some cases, may be found operating together, and they are classed together by the general precept of the ninth commandment, "Thou shalt not bear false witness against thy neighbour." If this false witness be borne by words only, it comes under the name of "defamation," or, in Scripture, "backbiting;" if by writing, it is called in the English law, "libel." Defamation and libels are punished in our courts of law by legal process—sometimes in the temporal courts, sometimes in the spiritual or Church courts. If money is sought, or other compensation in worldly things, the defamation is tried by the temporal courts; but if it be taken as a religious sin, then it is emphatically said to be tried "*pro salute animæ*"—for the "salvation of the soul;"—and he that is found guilty of the sin, is subjected to penance or excommunication, in order to bring him to repentance and a better mind. Putting aside, however, the law, as an inferior consideration to the Christian, and looking rather to things spiritual, let me set before you the common things which are done among us, which, rightly understood, are violations of the ninth commandment. The calling of names; the invention of stories; even reporting things which are true, if injurious to the reputation—and much more if untrue; aggravations of what is wrong; diminutions of what is right; imputing what is good and praiseworthy to bad motives, in order to detract; insinuations, hints, or inuendoes, by which those with whom we converse may be led to suspect evil, though we are careful not to specify it; drawing forth into the light things which charity would rather hide; arguing from one or two suspicious circumstances, that the whole character is bad, and so proclaiming it; or where the general character is bad, and accidentally some good arises, in order that the bad may prevail, omitting to speak of it. These faults are developed in such vile customs as the following:—

I. Writing anonymous letters.

II. Writing letters of abuse to newspapers, and concealing your name.

III. Writing pamphlets of abuse in which the author's name is hidden.

IV. Making speeches before the public, as at the hustings or other public places, wherein party spirit is sure to prevail.

V. Gossiping in public parties, and talking over your neighbours' affairs, by the rich in their drawing-rooms, by the poor in the kitchen or the hall.

All these are the ways of slander. They do injury on every side—to our neighbours, to ourselves, to society at large, to religion, to God. Sometimes they arise out of a merely talkative and interfering spirit; and though we do not *intend* to wound another, yet we really do so, by the mere want of a due government of the tongue, and the habit of being "busybodies." And "vanity," as I said before, is not without its place in this sin, though perhaps utterly unperceived by ourselves. "There is perpetually," says Bishop Butler, "and often it is not attended to, a rivalship amongst people, of one kind or another, in respect to wit, beauty, learning, fortune, and that one thing will insensibly influence them to speak to the disadvantage of others, even when there is no formed malice or ill design." The root of the matter is, that we must govern the tongue; for, as St. James says, "It is a fire, a world of iniquity, it defileth the whole body, setteth on fire the course of nature, and is itself set on fire of hell," (St. James iii. 6.) Suffer me to give you the following rules, so that you keep, with your tongue and your ears, as well as your mind, free from this sin:—

I. Never talk of your neighbours' affairs, or canvass their characters.

II. Never write an anonymous letter, or read one when sent to you.

III. Shun a tale-bearer.

St. Paul well describes the mischief of a tale-bearer. "And withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also, and busybodies, speaking things which they ought not." And "backbiting" is set down by the same Apostle among those most deadly sins, either because it produces them or flows out of them. He mentions it in his description of the wretched state of the heathen world. "Being filled with all unrighteousness . . . . full of envy, murder, debate, deceit, malignity." "*Whisperers, backbiters.*" Remember this denouncement, and wind it up by considering the fifteenth Psalm,—"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hills! He that walketh uprightly and worketh righteously, and speaketh the truth in his heart; *he that backbiteth not with his tongue.*"

Of course it follows, that if lying by slander and defamation be punishable by the law, much more so must be perjury. In perjury we come close upon the confines of God Himself. Perjury is the most outrageous kind of lie, because it is deliberate and audacious. Other kinds may be accidental, may be momentary, may be temptations, which spring up we know not how; but perjury adds to all, this great fact, that we deliberately call God to come down from heaven and witness our lie. Paley says: "Perjury is a sin of greater deliberation. The juror has the thought of God and religion upon his mind at the time. He offends therefore with a high hand; in the face, that is, and in defiance of the sanctions of religion. His offence implies a disbelief or contempt of God's knowledge, power, and justice, which cannot be said of a lie, where there is nothing to carry the mind to any reflection upon the Deity, or the divine attributes, at all. Perjury violates a superior confidence; mankind must trust to one another, and they have nothing better to trust to than one another's oath; hence legal adjudications, which govern and affect every right and interest on this side the grave, of necessity proceed and depend upon oaths. Perjury, therefore, in its general consequence, strikes at the security of reputation, property, and even life itself. A lie cannot do the same mischief, because the same credit is not given to it." But however this distinction be made between false oaths and common lying, let us remember that it is a definition depending only upon the law. It is a legal, not a moral distinction; for if even the most trifling deviation from truth be a moral sin and acknowledged to be wrong, the greater deviations will follow on the same principle—not regarding the fact of one being punishable and the other not—but regarding Him in whose eyes the soul which is guilty of either is an abomination.—*Bennett's Letters.*

Fashionable Church in New York.—You enter the church porch. The portly sexton, with his thumbs in the arm holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor, meek, plainly clad seamstress, deprived from her treadmill round to think, one day in seven, of the Immortal! The sexton is struck with sudden blindness! She stands embarrassed one moment; then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she has profaned with her plebeian feet. Hark to the organ. It is a strain from Norma, slightly Sabbath-ized. Now the worshippers one after another glide in—silks rattle—plumes wave—satin glistens—diamonds glitter, and scores of forty dollar handkerchiefs shake out their perfumed odors. What an absurdity to preach the Gospel of the lowly Nazarite to such a set. The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So with a velvet tread he walks all round the ten commandments—places the downiest pillow under the dying profligate's head—and ushers him with seraphic hymning into an upper ten Heaven.—*Fanny Fern.*

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free; those which have Daily Service, but are not Free;* and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; Church of the Messiah, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany; ——, Crugers; Grace, Cherry Valley.

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

PENNSYLVANIA.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

MAINE.—*Free, without Daily Service.*—St. Peter's, Rockland.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted; St. Paul's, Hartford.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville; St. John's, Knoxville; ——, Loudon.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

NORTH CAROLINA.—*Free, without Daily Service.*—St. Mark's, Halifax county; Trinity Church, Scotland Neck, Halifax county; Church of the Saviour, Jackson, Northampton county; Grace Church, Woodville, Bertie county; St. Thomas', Windsor, do.; Pettigrew's Chapel, Washington county; St. Luke's, do.; Grace Church, Plymouth, do.; Holy Trinity, Hertford, Perquimons county; St. Barnabas', Woodville, do.; St. Mary's, Gatesville, Gates county; Church of the Advent, Williamston, Martin county.

Daily Service, not Free.—Christ Church, Elizabeth City, Pasquetank county; at St. Mary's School, Raleigh; at the Chapel on Mr. Josiah Collins' Plantation, Washington county.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

GEORGIA.—*Free, without Daily Service.*—Messiah, St. Mary's.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

TEXAS.—*Free, without Daily Service.*— ——, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

VERMONT.—St. James, Hydeville.

MARYLAND.— —— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

CHURCHES BELIEVED TO BE "FREE" IN THE DIOCESE OF VIRGINIA.

St. James, Accomac county; St. George's, do.; St. Michael's, do.; Buckmountain, Albemarle county; St. Paul's, do.; Trinity, do.; Christ (Green Mountain), do.; Grace, do.; Howardsville, do.; Grubb Hill, Amelia county; St. Luke's, New Glasgow; Ascension, Amherst C. H.; St. Mark's, Amherst county; St. Matthew's, do.; Trinity, Staunton; Boyden Chapel, Augusta county; Trinity, Bedford county; St. Thomas', do.; St. Stephen's, do.; St. John's, Liberty; Mount Zion, Hedgeville; Trinity, Martinsburgh; Calvary, Berkeley county; Christ, do.; St. Mark's, Fincastle; Trinity, Buchanan; Christ, Brooke county; St. John's, do.; St. Andrew's, Brunswick county; Trinity, do.; Wilkin's Chapel, do.; St. Peter's, Buckingham county; St. John's, Campbell county; St. Margaret's, Caroline county; Grace, do.; Bowling Green, do.; St. Peter's, Port Royal; Westover, Charles City county; ——, do.; Roanoke, Charlotte county; Trinity, Chesterfield county; Christ, Millwood; Grace, Berryville; Wickliffe, Clarke county; Old Chapel, do.; St. Stephen's, Culpeper county; St. James, do.; St. Paul's, do.; Grace, Cumberland county; St. James, do.; St. Paul's, do.; Sapony, Dinwiddie county; Calvary, do.; St. John's, Hampton; Centurion, Old Point Comfort; Vanter's, Essex county; St. Paul's, do.; St. John's, do.; Zion, Fairfax C. H.; St. John's, Fairfax county; Fall's, do; Pohick, do.; Seminary Chapel, do.; Lebanon, do.; St. James, Warrenton; St. Stephen's, Fauquier county; St. Paul's, Leeds, do.; Trinity, Meade, do.; Trinity, Salem, do.; Two others in Piedmont parish; St. John's, Fluvanna county; Franklin parish, Franklin C. H.; St. Thomas, Middletown; Abingdon, Gloucester county; Ware, do.; St. Paul's, Goochland county; Beaverdam, do.; Grace, Greensville county; Christ, do.; St. John's, Halifax C. H.; Brick, Halifax county; Catawba, do.; New, do.; Fork, Hanover county; Trinity, do.; St. Paul's, do.; Immanuel, do.; St. Paul's, Hampshire county; Frankfort, do.; Zion, do.; Bethel, Clarksburgh; Christ, Richmond City; Armory, do.; Christ, Henry county; Christ, Smithfield; Old Church, Isle of Wight county; Grace, Jackson county; Trinity, Shepherdstown; St. John's, Harper's Ferry; St. Bartholomew's, Lee Town; St. John's, Charleston, Kan.; St. Luke's, Salines; St. Mark's, Coalsmouth; St. Paul's, King George county; Lamb's Creek, do.; St. John's, do.; St. David's, King William county; Christ, Lancaster county; Grace, do.; White Chapel, do.; St. Paul's, Weston; St. James, Leesburg; Emanuel, Loudoun county; St. John's, Louisa county; Trinity, do.; St. John's, Lunenberg county; St. Paul's, do.; Piedmont, Madison county; Trinity, do.; Trinity, Marshall county; Bruce Chapel, Mason county; Point Pleasant, do.; Christ, Matthew's county; Old Church, Mecklenburgh county; St. James, do.; St. Andrew's, do.; St. Luke's, do.; St. Timothy's, do.; Christ, Middlesex county; St. Paul's, Suffolk; St. John's, Nansemond county; Trinity, Nelson county; Christ, do.; Grace (coloured), do.; Rockfish, do.; St. Peter's, New Kent county; Christ Church Chapel, Norfolk; Hungar's, Northampton county; Christ, do.; St. John's, Wheeling; St. Thomas', Orange C. H.; Grace, Petersburg; Epiphany, Danville; Emanuel, Pittsylvania C. H.; Grace, Powhatan county; St. Luke's, do.; Immanuel, do.; Mannikintown, do.; Chapel, Princess Anne county; Emanuel, do.; St. John's, City Point; Merchant's Hope, Prince George county; Old Brandon, do.; St. James', Prince William county; St. Paul's, do.; Winfield, Putnam county; St. John's, do.; Teye's Valley, do.; Bloomfield, Rappahannock county; Warsaw, Richmond county; N. Farnham, do.; St. John's, Roanoke county; Grace, Lexington; Port Republic, Rockingham county; Christ, Spottsylvania county; St. John's, do.; Aquia, Stafford county; Lower Surry, Surry county; Immanuel, Sussex county; St. Thomas, Abingdon; St. Peter's, Westmoreland county; Oak Grove, do.; St. James, do.; Trinity, Parkersburg; ——, Wytheville; St. Paul's, Wetzel county; Grace, York county.

The above list of *Free* Churches is taken from the Journal of 1855, containing a list of the parishes of the diocese. It is possible some churches only occasionally occupied have been omitted, while one or two others, which may have become *pew* churches, have been included. The congregations of these churches are organized, have worship, and are in connection with the Convention. Yours respectfully,

PRESBYTER.

Advertisements.

$50 TO $75.—SPLENDID FARMS OF TWO ACRES OR MORE, situated at Central Islip, two hours' ride from the city. Any of our citizens now have an opportunity of purchasing two acres of good land on the Long Island railroad, for gardening purposes, payable in instalments, and will receive a present of two building lots in the village, 25 by 100 feet. Here a family can reside in a healthy place, and raise on their own land all the real necessaries of life. Also, will be divided in a few days, among 400 subscribers, 40 farms and 850 building lots, located in the village of Hermanville. Each subscriber will receive for only $5 a building lot 25 by 100 feet, or a farm from one to five acres. Apply to C. WOOD, No. 208 Broadway, where maps can be had and every information given. nov29-2m

ADVERTISEMENTS.

GREAT SAVING IN FUEL, WITH SAFETY AND PERFECT REGULARITY OF POWER, COMBINED IN THE USE OF CLARK'S PATENT STEAM AND FIRE REGULATOR.—The attention of the public is respectfully called to the following advantages obtained in using these Regulators, which are adapted to high as well as low pressure, by which any amount of steam may be carried, keeping up an *even* pressure on the boilers, and consuming no more than is actually required to give the desired amount of steam. The wonders they perform in controlling the steam, saving the grate bars and furnace fronts, besides preventing the straining of boilers, saving of time in watching the damper, and the great safety guaranteed in their use, besides the great saving in fuel, which is from *ten to thirty per cent.*, should induce all who are using steam to give them a trial. We have different sizes of them, suitable for boilers of every size and situation. To the incredulous we would say, *try* one; and if it does not give entire satisfaction in every particular, the same may be returned at our expense. For any further or more definite information, please address

E. R. PRATT, Secretary,
dec6-6m No. 208 Broadway, New York.

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, GIMPS, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes, and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

Miss HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quantity, quality, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

CARPETING, FLOOR OIL CLOTHS, &c.
SMITH & LOUNSBERRY,
No. 456 BROADWAY, (NEAR GRAND STREET,)
Importers, Wholesale and Retail Dealers.

A choice assortment of MOSAIC, VELVET, TAPESTRY, BRUSSELS, THREE-PLY and INGRAIN CARPETS, constantly on hand.

Also, ENGLISH and AMERICAN FLOOR OIL CLOTHS, DRUGGETS, MATS, MATTING, TABLE and PIANO COVERS, &c., &c.

oct18-2m No. 456 Broadway, near Grand street.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c.—Also, Regulators for Jewellers' and Astronomical Purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—*Scientific American.* je21-1y

FRENCH PORCELAIN FROM AUCTION.—

Gold Band Dining Sets.	Gold Tea Sets.
White " "	Fancy " "
Green Sprig " "	" " " for silver.
Fancy " "	Tete-a-Tete Sets.
" Chamber Sets.	Rich Large Cups and Saucers.
Best white Stone Sets.	Glass & China Cologne Bottles.
Parian Figures.	Fancy China Candlesticks.
Bohemian Glass.	Wedgewood Ware.

Canton China, per set or piece.

THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low.

DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

CARRIAGES.—ISAAC MIX, JR., HAS ON HAND AT HIS REPOSITORY, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESS. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest factory prices. feb3-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and refinished.

feb10-1y BARRETT, NEPHEWS & CO.

CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
No. 364 Broadway, corner of Franklin street.

N. B.—Churches and clergymen furnished at wholesale prices
sep20-3m

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER AND RETAILER OF SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., Nos. 87 and 89 William street, near Maiden Lane, New York. je14-1y

SCHOOLS.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM BEGINS DECEMBER 27.—A limited number of pupils is received into the family of the Principal, at $65 per Session of fourteen weeks, for Board, Tuition, &c. Catalogues and full information may be had at Thos. N. Stanford's, No. 637 Broadway. Address

REV. EDWARD BALLARD, A. M.
Cheshire, November 30, 1855. dec6-5t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES.

PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D. D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL. D., Rev. J. Ferris, D. D., LL. D., Rev. S. H. Tyng, D. D., Rev. F. Hawks, D. D., Rev. Wm. Berrian, D. D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Bennet, of Spingler Institute, and many others. nov29-tf

BURLINGTON COLLEGE.—THE NINETEENTH TERM OF this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. HOBART CHETWOOD, Acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEORGE W. DOANE, D. D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, CONN., offers superior advantages to a very limited number of boys. Their health, manners, and morals, receiving constant supervision, make this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams. For circulars, &c., address the Rev. ALONZO G. SHEARS.
ja1-1y

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS HAVE ALWAYS ON SALE AN EXTENSIVE stock of goods, expressly adapted to the wants of *CHURCHES AND PUBLIC INSTITUTIONS:* And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is, besides, cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
mh1-1y and 18 Murray street, New York.

PURE MALMSEY AND OTHER WINES, FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—Imported and for sale by THOMAS McMULLIN,
dec6-6m* No. 44 Beaver street, New York.

TENT WINE (*vino tento de rota*).—THE SUBSCRIBER HAVING been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London) celebrated Tent Wine, now becoming to be generally used in all the churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen.

GEORGE SCRIVEN, Importer,
oct25-1y No. 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., MANUFACTURED by HENRY SHARP, late Sharp & Steel, No. 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may be seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses. GEORGE E. MENDUM, No. 18 Wall street.
je21-1y

DAGUERREOTYPES.

R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.
Also, a large assortment of Plain and Fancy
SILK, SATIN, AND VELVET VESTINGS.
We have constantly on hand a large stock of
READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

BOYS' JACKETS AND PANTALOONS
Made up in the latest and best styles, and of the best material.
GENTLEMEN'S FURNISHING ARTICLES,
in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ GENTS' FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street, which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND MECHANICAL Dentist, No. 382 Broadway, between White and Walker sts., New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, cannot be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES, VICTORINES, CUFFS, MUFFS, &c., made from every description of of the CHOICEST FURS; such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also FUR TRIMMINGS, is very large. Particular attention given to orders by

J. H. HARLEY,
oct11-3m No. 34 John street, one door from Nassau street.

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT AND PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental Mantel and Pier Glasses. Portrait and Picture Frames, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Imperter and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see
mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER AND ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, corner of Canal street, begs leave to call the attention of his friends and patrons to the advantage of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship, W. J. H. has received Gold, Silver, and Bronze Medals, Diplomas, and Honourable Testimonials, from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day je21-6m

MUSIC AND MUSICAL INSTRUMENTS.

ANTHEMS FOR THE COMING SEASON.—NOVELLO'S CHEAP MUSIC, (Imported from England,) NO. 389 BROADWAY, NEW YORK.

ANTHEMS FOR CHRISTMAS.

HOPKINS, E. J. Let us now go even unto Bethlehem, S. A. T. B., 19 cents. Single Vocal parts, 13 cents. Class copy, 3 cents.
CROCE. Behold, I bring you glad tidings, S. A. T. B., 19 cents.
GREENE. Behold, I bring you glad tidings, for two Trebles or Tenors, with Chorus for four voices, 38 cents. Separate vocal parts, 22 cents.
HANDEL. For behold darkness. Recit.
—— The people that walked in darkness. Air B. } 13 cents.
—— For unto us a child is born, 31 cents. Separate vocal parts, 25 cents.
—— Behold a virgin shall conceive; and, O thou that tellest. Alto, Solo, and Chorus, 31 cents. Ditto, 8vo., 6 cents. Separate vocal parts, 25 cents.
JACKSON (Masham). Short and easy anthems, suitable for country choirs:—
—— Sing, O heavens (four voices), 25 cents. Separate vocal parts, 13 cents.
—— O Zion, that bringest good tidings (four voices), 63 cents.
—— O come hither and behold (four voices), 63 cents.
NOVELLO. Sing unto the Lord. Short anthem for S. A. T. B., with a verse for four trebles, 19 cents. Small class copy, in score, 3 cents. Separate vocal parts, 16 cents.
PURCELL. Behold, I bring you glad tidings. In full score. Verse, A. T. B., 69 cents. Separate chorus parts, 13 cents.
—— Behold, I bring you glad tidings (abridged from the above), from Boyce's Cathedral Music. Verse, A. T. B., 25 cents. Separate vocal parts, 22 cents.
VITTORIA. Behold, I bring you glad tidings, S. A. T. T. B. Folio size, 19 cents. Class copy, in score, 3 cents.
CAROLS FOR CHRISTMAS-TIDE. Set to Ancient Melodies, by the Rev. THOMAS HELMORE, M. A. Words principally in imitation of the original, by the Rev. J. M. NEALE, M. A.

WITH MELODIES.

18mo. size, sewed	$0 13
Ditto, in packets of 50	5 00
Ditto, condensed four vocal parts	0 25
WITH VOICE PARTS AND PIANOFORTE ACCOMPANIMENT.	
Folio music size	$1 13

These Carols may be sung by a Solo voice, with Accompaniment for the Piano and Organ, in which form they are printed in Music Folio. *Ad libitum* Vocal Parts for Alto, Tenor, and Bass, have been added, in order that, when these voices are present, the harmony may be rendered complete without an instrument. dec6-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to
mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

$5,50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered free—yard. Lehigh $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON,
au9-1y Yard, cor. Stanton and Orchard streets

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS.

Andrew B. Hodges,	John L. Everitt,	J. V. Schoonmaker,
Rollin Sandford,	E. R. Livermore,	Elisha B. Morrell,
Grahams Polley,	James Moore,	A. J. Allaire,
Thomas C. Moore,	John J. Crane,	Richard Raynor,
Thomas M. Clarke,	Geo. W. Prince,	William Mulligan,
James S. Bearns,	M. Kalbfleisch,	A. S. Foster,
Edwards W. Fiske,	William A. Cobb,	Moses F. Hodges,
Philip S. Crooke,	John Moore,	B. Blanchard,
Barnet B. Boerum,	Jared Sparks,	A. C. Teft,
George Barnes,	Edward Neville,	W. L. Conklin,
Henry A. Kent,	James L. Morgan,	Seymour L. Husted,
Geo. T. Cobb,	Eli Robbins,	Chas. E. Smith,
J. M. Furman,	J. Schenck Suydam,	O. W. Brennan,
	R. Slimmon.	

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.
W. MULLIGAN, Secretary.
JOHN CASHOW, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company takes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

A copy of the last annual report and prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

GEORGE WILKES, M. D., and C. R. BOGERT, M. D., at No. 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock P. M. jan1-tf

THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Buckley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shephard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.
feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES.
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT.

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

A. B. McDONALD, Agent.
EDMUND HURRY, Surveyor. ap26-1y

LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS.

James Van Norden,	Elisha Brooks,	Daniel B. Pierson,
William K. Lothrop,	William Laimbeer, Jr.,	William Voorhis,
Orsamus Bushnell,	William K. Thorn,	Robert McClellan,
Isaac Fryer,	Levi Onderdonk,	John M. Mason,
Frederick Hadley,	James W. Randell,	Adelmour W. King,
John G. Wellstood,	Robert Orr,	Abm. M. Binninger,
Robert H. Goff,	Nathan Clark,	Robert Paton.

JAMES VAN NORDEN, President.
MARCELLUS EELS, Secretary.
GEORGE B. DEANE, Surveyor. my24-1y

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK.—Office (Ocean Bank Building), corner of Fulton and Greenwich streets. Cash Capital, $200,000. Insurance against loss or damage by Fire.

DIRECTORS.

Crowel Adams,	Walter W. Conklin,	D. Randolph Martin,
Levi Apgar,	Henry A. Kerr,	Cor. V. B. Ostrander,
Joseph Barker,	Ely Hoppock,	Jeremiah Robins,
Ebenezer Beadleston,	Moses A. Hoppock,	Benjamin S. Taylor,
Samuel S. Bowman,	William Hustace,	Barrett H. Van Auken,
Joseph M. Brown,	Harrison Jones,	Ward A. Work,
Gordon W. Burnham,	Valentine Kirby,	Nathaniel Weed,

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, BOSTON, MASSACHUSETTS. — Chartered April, 1835. Branch office in Metropolitan Bank Building, No. 110 Broadway, New York city.

Capital and accumulation of premiums to meet losses, over
$750,000,

After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to **$141,000.**

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. **$100,000** is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis.

WILLARD PHILLIPS, President.

DIRECTORS.

Charles P. Curtis,	A. W. Thaxter, Jr.,	Wm. B. Reynolds,
Thomas A. Dexter,	Charles Hubbard,	Caleb Reed.
Sewell Tappan,	Marshall P. Wilder,	

B. F. STEVENS, Secretary.

Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone, (Lawrence, Stone & Co.,) William G. Lambert, (A. & A. Lawrence & Co.,) Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.

Examining Physician—E. H. PARKER, M. D., No. 279 Fourth Avenue.
JOHN HOPPER, Attorney and Agent for New York.
nov1-eow-6m

J. B. & W. W. CORNELL'S
Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, skylights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

BE WISE IN TIME.—IT MAY PROPERLY BE SAID THAT every part of the human body is capable of sympathising with the rest, because we know that no part of it can admit of having the sense of feeling excited to the height of pain without the whole frame also suffering an uneasy sensation. When a person is affected with a headache, a disordered stomach is at once generally remarked as the cause. When an attack of rheumatism takes place, there are always those collections of morbid matter in the intestinal canal, which, upon being removed, the attack of rheumatism subsides. In attacks of fever, the fever is the effect of morbid secretions in the same organs, which, by their great acrimony, have even effected the general circulation. The fever is cured when these impure matters are expelled from and by the organs of the stomach and bowels. There is not a disease occasioning pain to the human body but which can be cured by a prompt use of proper purgatives. LET THE WORLD AWAKE TO THE IMPORTANCE OF THIS GREAT TRUTH!

To attain long life, chronic disease must be prevented. We must cure our occasional attacks of sickness at once. To do this, you must have it in your power—Brandreth's Pills will secure this object. They are a century in advance of all other cathartic medicines. Hundreds of thousands already use and appreciate their medicinal qualities. Full printed directions can be always obtained with them, and a pamphlet, containing the experience of Drs. LULL and HAZARD, who, in their practice, have used these pills for sixteen years. Remember, all disease is occasioned by impure blood, from collections of acrimonious matter in the stomach and bowels—that Brandreth's Pills remove these, and ultimately restore the blood to a high state of purity and vigour.

This method always cures disease when the Pills are used in season. It is impossible for them to do injury—one hundred and four years' experience has demonstrated this fact. Let all—for all are subject to be sick—provide themselves with a box of Brandreth's Pills, that, upon the first attack of pain, four or six may be swallowed. This course will save a world of trouble and often months of sickness. Be wise in time!

Brandreth's Pills are sold at Brandreth's principal office, No. 43 Canal street, Brandreth's Buildings, at 25 cents per pox, with full directions. Also, at Burnton's bookstores, No. 241 Hudson street and No 296 Bowery; at D. D. Wright's, No. 66 Houston street, corner of Lewis; Joseph Kerr, No. 813 Broadway; by Mrs. Hayes, No. 175 Fulton street, Brooklyn; Dyott & Sons, Philadelphia, and by all respectable Druggists and Medicine Venders in the world. dec6-3m

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not physically disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President—RICHARD SILL, No. 343 Broadway.
1st Vice President—CHARLES P. BURDETT, No. 47 Fulton street.
2d Vice President—JOHN G. AMBLER, M. D., No. 31 Washington Place.
Corresponding Secretary—O. B. WILSON, No. 25 Beaver street.
Recording Secretary—THEO. R. McILWAINE, No. 43 Chambers street.
Financial Secretary—A. W. HOFFMAN, No 55 Warren street, and No. 55 Murray street.
Treasurer—Charles G. Till, No. 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary mh1 1y

The World Abroad.

Great Britain.—The Queen, accompanied by the Prince Consort, has been paying a visit to her soldiers at Aldershott Camp. Her Majesty, on arriving at the camp, was received by General Knollys and the Staff, and inspected the different regiments drawn out near their respective quarters.

We find that Mr. Henry Labouchere, M. P. for Taunton, has accepted the office of Colonial Minister, refused, according to the *Times*, by Lord Stanley and Mr. Sidney Herbert, and the Duke of Newcastle and Mr. Cardwell. The appointment does not meet with much favour. The *Times* condemns with faint praise.

A dramatic performance had taken place at Windsor Castle; Sheridan's comedy of *The Rivals* was selected.

At a Court held by the Queen at Windsor Castle, Captain Robert M'Clure, R. N., (the discoverer of the North-West Passage,) was knighted by her Majesty.

It now appears that the Duke of Argyll succeeds Viscount Canning as Postmaster-General—his Grace retaining, for the present, his office of Lord Keeper of the Privy Seal.

It is stated that at a recent meeting of the Oxford Union Debating Society, the subject under consideration was—"That the *Times* has deserved well of this country." To this, an amendment was proposed: "That the *Times* exercises a pernicious influence, and is unworthy of our sympathies," which was carried by a majority of 6—the numbers being 28 to 22.

It is mentioned that Madame Goldschmidt (*née* Lind) has authorized the contradiction of the report that she was coming to England *exclusively* to sing for the Nightingale Fund.

We learn that some thousands of persons again assembled in Hyde-park on Sunday; but, owing to the admirable arrangements of the police, everything passed off quietly.

It is said that about forty vacancies in the medical establishment of the Hon. East India Company are to be filled up at the examination appointed to be held in January next.

Admiral Sir Charles Napier has been returned to Parliament for Southwark, without opposition. According to the *Guardian*, the Admiral condemned the recent operations in the Baltic, and promised to call the authorities to task for not having provided a hundred gunboats for the attack on Sweaborg. Two hundred would not take it next year. He would have all officers who had returned home, except for ill health, sent back to the Crimea, and stay there till the close of the war. The common soldier should be made an Associate of the Bath for distinguished service, with a pension of £25 a year, and hundreds would obtain it. Then we should have an army capable of resisting the enemy, instead of the children now sent out. He would make Russia pay the expenses of the war.

We regret to learn the death of the Lady Emeline Stuart Wortley, second daughter of the Duke of Rutland, and widow of the late Hon. Charles Stuart Wortley, brother of the late Lord Wharncliffe. Lady Wortley was very well known and very popular in America. She visited the United States twice, and in 1851 published a volume of travels. She was also the author of some beautiful poems. She was a lady of extensive information, and was familiar with all the leading statesmen, authors, artists, &c., &c., both in England, on the Continent, and in the United States. No English lady of rank who has visited this country was so popular as Lady Wortley. During the latter part of her life, she lived at Beirut, in Syria, where she died, on the 29th of October, aged about forty years.

It appears that Mr. Caird, "the late Agricultural Commissioner" for the *Times*, has addressed a second letter to that journal, on the "Wheat crop of 1855." He reiterates his former estimates, advises the English farmer not to miss the present prices, and warns him that by May and June, the Americans, encouraged by our high prices, may have poured into our markets a large quantity of corn and flour.

The *English Churchman* says: "The conduct of the millowners of Manchester just now is undergoing great censure. They have, it is said, carried on their works with so much disregard to regulating the supply to the demand, that they now find that, owing to the price of cotton, enhanced by the rapidity with which they had previously taken it out of the market, and the reduced demand for cotton goods, they cannot carry on their works at a profit without reducing the wages. This reduction, coming at a time when provisions are so dear, has caused a great commotion, and threatens a 'strike,' which must be productive of very great social evils."

The *Guardian* reports that "the commercial world is unquiet. The long-continued dearness of all kinds of produce, the scarcity of labour, the late unnatural contraction of the circulation, the uncertain future—all contribute their share to the discontents and anxieties of the hour. The dissatisfaction with Peel's Acts," it adds, "is more than usually loud; and there are symptoms that a determined attack will be made next session, if not on its principle, on its most important details."

A statue of Peel, by Behnes, erected in Peel-place, Bradford, has been publicly inaugurated by the Mayor, supported by the two local members of Parliament, Messrs. Milligan and Wickham, and the principal citizens.

France.—Paris has been thrown into dismay by a tremendous fire at the corn depot of the garrison, destroying one building containing 40,000 quintals of corn. The immense volume of flame which issued from the combustible material which occupied the building illuminated the surrounding neighbourhood for half a mile. Some anxiety arose from the fact that the Fine Art Galleries, and the annex of the Universal Exhibition, are situate not more than a few hundred yards from the site of the conflagration. The damage is estimated at 80,000f. for the building, and a like sum for the corn.

It was rumoured that the French Government was negotiating, in common with Austria, for joint representations to other governments in reference to political refugees.

The following was the speech of the Emperor on the occasion of closing the Exposition of Industry:—

Gentlemen—The Exhibition which is about to close offers a grand spectacle to the world. During a serious war, from all points of the universe, the men most distinguished in science, arts, and industry, have flocked to Paris to exhibit their productions. That concourse, under such circumstances, is owing, I trust, to that general conviction that the war thus undertaken only menaced those who had provoked it, that it was prosecuted in the interest of all, and that Europe, so far from seeing in it a danger for the future, considers it rather as a pledge of independence and security. Nevertheless, at the sight of so many wonders exposed before our eyes, the first impression felt is a desire for peace. Peace alone, in fact, can develop still more those remarkable productions of human intelligence. You must accordingly all desire, as I do, the speedy conclusion of a durable peace. But in order to be durable it must distinctly solve the question which caused the war to be undertaken. That it may be speedily concluded Europe must declare itself, for without the pressure of general opinion struggles between great Powers threaten to be prolonged; whilst, on the contrary, if Europe once determines on declaring who is right and who is wrong, it will be a great step made towards the solution. At the present period of civilization the successes of armies, however brilliant they may be, are only temporary, and it is definitely public opinion that always gains the last victory. You, then, who all believe that the progress of agriculture, industry and commerce of one nation contributes to the welfare of all the others, and that the more mutual relations are multiplied, the more national prejudices tend to disappear, tell your fellow citizens on your return to your country that France has no hatred for any nation, and that she sympathises with all those who wish, as she does, for the triumph of right and justice. Tell them that, if they desire peace, they must openly express wishes either for or against us, for, amid a grave European conflict, indifference is a bad calculation and silence an error. As for us, who are allied for the triumph of a great cause, let us manufacture arms without any abatement of our industry or labour—let us be great by the arts of peace as we are by those of war—let us be strong by our union, and place our confidence in God, that we may overcome the difficulties of the present and the chances of futurity.

The King of Sardinia arrived in Paris from Marseilles on the 23d ult., and met with a cordial reception. His Majesty was met at the Railway station by Prince Napoleon, and escorted with imperial state to the Tuileries.

Austria.—The Concordat between the Emperor of Austria and the Pope contains many conditions which would be right and proper were the chief Ecclesiastical authority contined within the limits of the Austrian dominions, but which are perfectly suicidal when that authority is made over to the sovereign of another country, and who, as Bishop of Rome, is bound by every really Catholic precedent and Canon to leave the Bishops of Austria to manage their own spiritual affairs.

Russia.—St. Petersburgh has been declared to be no longer in a state of siege. The inhabitants have, therefore, to a certain extent, been relieved by the withdrawal of the allied fleets from the Baltic.

The *Journal de St. Petersburgh* contains a notification that in consequence of the insufficiency of the harvests of this year the Emperor deigned, on the 18th of October, to order the entire prohibition of export from the kingdom of Poland of all kinds of breadstuffs, with the exception of wheat, the exportation of which is still permitted at all the custom houses of Poland.

The "insufficiency of the harvest" in Russia, as the *Journal de St. Petersburgh* lately stated it, is further proved by the circumstance that considerable quantities of corn are being imported by the Russian Government from this country for the supply of the Western provinces. In Courland, Liefland, and Finland, the harvest is understood not to suffice even for the wants of the population.

The War.—The *America* brought intelligence from England to the 24th ult. But there was still nothing of a decisive character as respects the operations in the East. Despatches received by the English and French governments announce a serious accident to have occurred near Inkermann, by the blowing up of a portion of the French park of artillery, causing the deaths of thirty of the French troops, including two officers, and one hundred wounded, including ten officers. On the part of the English there was killed Deputy Assistant Commissary Yellon, and 137 officers and men wounded. The French despatch states that three magazines exploded, containing altogether 30,000 kilogrammes of powder, 600,000 cartridges, 300 charged shells and other projectiles. A telegraphic despatch from Sir E. Lyons announces that on the 5th and 6th ult., a flotilla under the command of Captain Osborne destroyed an enormous quantity of grain and forage of this year's harvest, which was packed in six tiers and extending two miles along the coast, near Gheiskliman, ready to be conveyed to the army in the Crimea and the Caucasus. Intelligence from Marseilles states that Gen. Moaravieff, overcome by his defeat before Kars, has been pronounced insane, and General Bebutoff had been summoned from Tiflis to assume the command. The *Invalide Russe* announces that the Czar has dismissed Prince Menschikoff from his office as chief of the staff and the imperial convoys, and has named Gen. Adlerburg as his successor.

For the Churchman.

ANGLICAN ORDINATIONS.

Mr. Editor:—As I perceive by your last number that the note which I sent you on the subject of Anglican Ordinations has been somewhat misapprehended, I ask the favour of a little space to put myself right. I shall first say what I did not intend by the note, and then what I did intend.

1. I did not intend to intimate any doubt of the fact or of the validity of Parker's consecration. In fact, I said that I had thoroughly examined the fact, and had no doubt on the subject.

2. I did not mean to intimate that Parker's consecration was of no consequence. It would have been strange if I had, for I have spent more time and labour upon it than any man in America, or as, I believe, any living man anywhere.

3. I did not intend to deny, that during the whole reign of Elizabeth the whole question of *English* ordinations depended upon Parker and his consecrators, nor that until the middle of the seventh century the succession of many Anglican bishops continued to depend altogether upon them.

4. I did not intend to deny, that it is generally believed that the validity of Anglican ordinations still depends upon Parker, nor, consequently, that abundance of writers, and distinguished writers, might be found who had given currency to that idea.

What I did intend, was to call your attention and that of your readers to some important facts which are not generally known, or at least remembered.

The first of these is, that the succession of the bishops *of the Church of Ireland* does not, and never did, in the slightest degree, depend upon Parker or his consecrators. The bishops of the Church of Ireland can trace their succession through the Irish bishops who conformed at the Reformation, from St. Patrick and his companions; this the Romish bishops in Ireland cannot do. These facts are, in Ireland, of no small importance.

Another fact to which I wished to call attention is, that there is no English, or Scotch, or American bishop, consecrated since the Restoration of Charles II., who cannot trace his succession quite independently of Parker or his consecrators.

If these facts are true, and they can be and have been proved, it follows that it is not true that the whole Anglican succession depends upon Parker. This being the case, it seemed to me neither prudent nor necessary to say that it did. I thought that it was abandoning two out of three positions. This does not strike me as being judicious strategy, even, although the third may be, as it is, impregnable.

Before concluding I will suggest that, as Archbishop Parker never consecrated a bishop alone, it was never true that even the English succession depended upon him alone; although it did upon him and his consecrators, who assisted him in his early consecrations. So well aware are the Romanists of this that they deny, on the flimsiest pretexts, the consecration of those bishops.

As my whole argument rests upon the position that every bishop who assists in a consecration transmits the succession, I will trouble you with an authority on that subject. It is from the *Corpus Juris Canonici*, pt. i, distinction xxiii., chap. 7, in note, vol. i. p. 3, edit. Lyons, 1671.

"Consuevit quæri, an quilibet istorum episcoporum ordinat episcopum. . . . Et potest dici, quod nullus solus eum ordinat, sed quilibet eorum consecrat eum; quia consecrare est cum alio sacrare, sicut plures ferunt trabem, ita quod nullus per se."

As, perhaps, some readers of the *Churchman* may not read Latin, I shall translate as follows:—

"It is usual to inquire whether every of these bishops ordains the bishop. It may be said that no one ordains him alone, but every one of them consecrates him; because to consecrate is with another to make holy, as several persons carrying a beam, so that none of them carries it by himself."

I should not have troubled you upon this subject, Mr. Editor, but that I happen to know that there are some minds which are unwilling to perplex themselves with the question of Parker's consecration. The obstinate mystifications of the Romanists have rendered it a difficult one, although I have no hesitation in saying that it is the best proved fact in modern history. Those minds are, I know, glad to be able to answer doubts upon the subject of the succession, by the considerations which I have ventured to suggest.

As you have removed the transparent veil of my initials, I may as well conclude, with many thanks for your courtesy, by subscribing myself

Hugh Davey Evans.

[A few remarks in reply to this will be found in our "Notes of the Week."—Ed.]

Clerical Changes.

The Rev. Edward Anthon has accepted a call to the rectorship of St. Thomas' Church, Taunton, Mass.

The Rev. Horatio Gray has accepted a call to the rectorship of Grace Church, Waverly, Tioga county, W. N. Y.

The Rev. Richard B. Duane, rector of Grace Church, Honesdale, Pa., has received a call to the rectorship of the church at Elizabeth, New Jersey.

The Rev. Wm. R. Gries, late rector of Trinity Church, Hudson City, Hudson county, New Jersey, has received and accepted a call to the rectorship of St. Paul's Church, Doylestown, and Trinity Church, Centreville, Bucks county, Pennsylvania.

The Rev. W. H. Cooper, late rector of Christ Church, Williamsport, Pennsylvania, has undertaken the organization of a parish in Seneca county, Ohio.

Died.

At Manhasset, L. I., November 19th, Jacob Covert, in the 74th year of his age.

At Newark, New Jersey, December 7th, 1855, Anna Vache, infant daughter of John V. and Eliza Cox, aged 2 years, 1 month, and 19 days.

At Brooklyn, on Saturday evening, the 8th inst., in the 86th year of her age, Jane, widow of the late William Hartshorne, of this city.

In this city, on the 10th inst., at the residence of her uncle, Rev. Thomas Towell, Emily M. Benson, aged 16 years. Her remains were interred in Greenwood.

On Saturday, Dec. 1st, in the city of Schenectady, Miss Grace Miller, sister-in-law to Judge David Tomlinson, at the advanced age of 92 years.

The above record is not all that is due to the memory of this venerable Christian and Churchwoman. Never has the pastor, who desires to commemorate her worth, met with a character more interesting and lovely. Born while this country was yet a colony of Great Britain; a child grown up to memory, during the scenes of the Revolution; intimate with the events in State and Church ever since; feeling a peculiar interest in the latter from her family connection with our present Bishop Potter; Miss Miller was in her last years, a treasury of important reminiscences. Her mental faculties remained unimpared to the last; and it was no small privilege to the people of this generation to hear her converse. From her store of experience has the writer of this drawn materials for valuable papers which have appeared in various historical collections of our country. She remembered the Johnson's, if not Sir William, at least others of his name and family, who lived above on the Mohawk; and the canopied pew which often, with distinguished visitors, they occupied in St. George's, their parish church. She recollected several of the missionaries of the Venerable Society, who lived or visited here; and especially how the last one of that faithful band, the Rev. Mr. Doty, was taken into custody for too great sympathy with the mother country. She used to give vivid pictures of the desolations of this church after its pastor was thus removed; and how it stood, till peace was declared, with its windows broken out by those that had "ill-will at Zion." She had the satisfaction, however, of seeing its breaches repaired, and of taking part with her family in the good work. For the most of her long life she was a communicant at St. George's; and always a faithful and honoured one. The Church and its services were her delight. Of late years increasing bodily infirmities had kept her at home; but there she loved to have the Church's ministrations brought to her side. In that home, so long and so affectionately opened to her by one who knew her virtues and loved her with a tenderness touching to behold, she was a light and a comfort. Many who have there been reared under her kindness, though they afterwards went to other homes, have never forgotten "Aunt Grace" nor the hearth she made so pleasant; and, in her last years, they esteemed it a pleasure, as well as a duty, to smooth her pillow; and, at her death, are ready to rise up and call her "blessed." In their commendation her pastor, with all who knew her, desire to join; "*Blessed* are the dead who die in the Lord; even so saith the Spirit, for they rest from their labours."

Notices.

Notice.—The Rev. Francis Vinton and the Rev. Morgan Dix have their office at the Mission room of St. Paul's Chapel, No. 31 Vesey street, corner of Church street.

Fair and Festival of the Protestant Episcopal Mission at Botanic Hall, No. 68 East Broadway, near Market Street.—The Ladies of this interesting and important mission will hold a Fair and Festival, for the benefit of the Mission, on Thursday and Friday, December 27th and 28th, between Christmas and New Year's Day, from 11 A. M. to 10 P. M.

Lecture.—P. E. Brotherhood.—The third Lecture for the benefit of the Charity Fund of the "P. E. Brotherhood of New York," will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening next, the 18th inst., at 8 o'clock, by the Rev. Francis Vinton, Assistant Minister of Trinity Church, New York. Subject—"*The Gentleman.*" Admission 25 cents. Tickets for sale at the door.

☞ See Programme of the Course in this paper.

A Stated Monthly Meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, the 20th inst., at 8 o'clock.

Theo. R. McIlvaine, Recording Secretary.

New York, December 13, 1855.

The Rev. John Morgan, of the P. E. Church, intends (D. V.) holding Divine Service at the large Chapel of the University, Washington Square, on Sunday evenings, at 7½ o'clock. The first discourse will be on "The General Expectation in the Gentile World of the coming Messiah."

General Theological Seminary.—The annual matriculation will take place on Sunday next, (third Sunday in Advent,) with the usual services, at 10½ o'clock. The discourse by the Rt. Rev. Horatio Potter, D. D. Trustees of the Seminary are respectfully invited.

Trinity Church.—On Sunday morning next, the 16th inst., a collection will be made in this church in aid of the funds of "The New York Bible and Common Prayer Book Society," much needed for the extended donation of those two most inestimable Books to missionaries, feeble parishes, army, navy, hospitals, Sunday schools, and all institutions and individuals in need. "Ask, and ye shall receive," saith the Scripture. The Society asks the generous liberality of the congregation.

Trinity Church, Hoboken.—The corner-stone of the new edifice will be laid on Tuesday, the 18th inst., at 2 o'clock, by the Rt. Rev. G. W. Doane, Bishop of the diocese. The clergy and laity are respectfully invited to attend. John W. Clark, Rector elect.

Hoboken, December 11, 1855.

Trinity Church, Hoboken.—The Ladies will hold a Fair and Festival in Odd Fellows' Hall, on Tuesday, December 18th, in aid of the Building Fund; and a choice assortment of useful and fancy articles, books, &c., suitable for Christmas and New Year's gifts, will be offered at reasonable prices. Open from 11 A. M., and a band of music in attendance. Admission 25 cents.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

Acknowledgments.

St. Ann's Church for Deaf Mutes, in the University.

The following subscriptions to the Building Fund are thankfully acknowledged:

From Hon. Hamilton Fish, $100; Franklin F. Randolph, $100; collection at Grace Church, Brooklyn Heights, $107; Mrs. Elijah Loring, of Boston, $100; collection at Trinity Church, Boston, $69.75; collection at Christ Church, Hartford, $43; J. M. Seaman, $25; J. R. Skidmore, $25; W. R. Skidmore, $25; a friend, $25; P. Perit, $10. Additional subscriptions may be sent to the rector,

Rev. Thomas Gallaudet, No. 14 Irving Place.

N. B.—This parish owns four lots in Twenty-sixth street, between the Sixth and Seventh Avenues, on which the proposed church and lecture-building will be placed. $5,000 will free them from all incumbrance. The rector desires to find fifty persons willing to make up this sum in $100 subscriptions, conditional upon the whole amount being raised.

The House of Mercy.

The Managers of "The House of Mercy, New York," gratefully acknowledge the receipt of the following donations since the 2d of October last:

From Wm. H. Aspinwall, by the Rev. Robert S. Howland, $100; Mrs. Turnbull, 20; Wm. H. Furniss, 20; Cash, No. 28 Dye street, 10; Mrs. Carlisle, 10; a member of St. Stephen's, Schuylerville, 10; Mrs. Peter G. Stuyvesant, 10; Hamlin, Rushmore & Co., 5; T. A. Richmond, 5; Alfred Phillips, by Mrs. McIntosh, 5; Mary W. Richmond, of Providence, R. I., 5; Mrs. F. S. Church, of Providence, R. I., 5; a friend, 5; Mrs. Robert Carter, of Brooklyn, 3; Dr. Baylis, of Astoria, 2; Mrs. C. H. Richards, of Brooklyn, 2; Mrs. T., 1.50; Mrs. A. L. Blackwell, of Astoria, 1; a friend, 1; Robert M. Bell, of Long Island, 1. Total, $222.50.

From D. C. Hyde & Co., combs and brushes; Robert Dart, 2 pieces of sheeting; A. Rankin, hosiery, $10; Mrs. Gaudu, mantel ornaments; American Bible Society, 20 Bibles; Protestant Episcopal Bible and Common Prayer Book Society, Bibles and Prayer Books; Rev. W. Richmond, vegetables for three months, 1 turkey, and carpet; J. Dick & Son, spool cotton, 5 bundles; J. Meakim, medicines; A. B. Sands, medicines; A. Coffin, 1 bag of split peas; Simeon & Moody, cheese; Allen & Paullon, 1 box of raisins; C. L. Denison & Co., groceries, $28.72; Jenkins & Porter, 1 door, $2; B. P. Park, dried apples; Evangelical Knowledge Society, books; Mrs. James Punnett, German books; Dubois, Wetmore & Co., 1 box of soap; Horace Waldo, 1 piece of bed ticking; Frederick Talcott, cotton batting; Young & Jayne, cocoa matting; W. S. Sloane, cocoa matting.

On behalf of the Managers,

S. A. Richmond, No. 195 Broadway.

Bloomingdale, December 12, 1855.

Grace Free Church, Brooklyn, (late Williamsburgh.)

A thousand thanks for the following sums sent, in answer to an appeal for $2,000 to complete Grace Free Church, Williamsburgh:

From E. R. U., through S. & S., $50; through Rev. Dr. Cutler, $5; God speed you, Brother, by mail, $5.

God has prospered our work in erecting a church for the poor; a plain church is nearly finished. $1,940 more will not only release the missionary from personal responsibility, and open the church for use, but would enable him to preach the Gospel to the poor. I long to be released from the work of gathering dollars, that I may devote myself wholly to the work of gathering precious souls. Think, dear friends, what joy and relief you may extend to your humble servant, and how you may enable him to devote himself entirely to the work of the ministry among the neglected thousands.

Send to the missionary by mail, or leave with Stanford & Swords, No. 637 Broadway, New York.

Alvah Guion, Missionary and Agent.

Fund for Aged and Infirm Clergymen.

The Treasurer acknowledges the receipt of the following contributions, since the acknowledgment of the 3d inst., viz.:

Thanksgiving offerings—From St. Paul's Church, Castleton, Rev. C. A. Maison, $28.11; St. Clement's, New York, Rev. T. A. Eaton, $57.28; St. Peter's, New York, Rev. A. B. Beach, $83.28; Emanuel, Little Falls, Rev. J. W. McIlwaine, $5; St. Philip's, New York, Rev. Dr. Morris, $25.10; St. Bartholomew's, Rev. S. Cooke, $243.01; Incarnation, New York, Rev. H. E. Montgomery, $104; St. Paul's, Albany, Rev. T. A. Starkey, $42; Calvary, New York, Rev. Dr. Hawks, from E. C. B., in addition, $5; Ascension, New York, Rev. Dr. Bedell, $270; St. Anna's, Fishkill Landing, Rev. H. E. Duncan, $26; St. Paul's, Glen Cove, Rev. T. Mallaby, $18.07; Holy Innocents, Albany, Rev. S. Reed, $12; St. Mark's, New York, Rev. Dr. Anthon, $117.25; St. James', Hyde Park, Rev. Dr. Sherwood, $21; Advent, New York, Rev. A. B. Hart, $7; Grace, Brooklyn, Rev. J. B. Flagg, $50; Zion, Little Neck, Rev. H. M. Beare, $41.17; St. James', Fort Edward, Rev. S. B. Bostwick, $7.63; Zion, Sandy Hill, Rev. S. B. Bostwick, $3.37; St. John's, Brooklyn, Rev. F. T. Guion, $55.50; St. Paul's, Troy, Rev. Dr. Coit, $60. Total, $1281.77.

C. N. S. Rowland, Treasurer,
No. 55 Water street.

December 10, 1855.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From Messrs. Hows, Hyatt & Co., 98 pairs of boots and shoes; from a friend, a bundle of clothing; by Messrs. Stanford & Swords, from K. L., $10.

Lot Jones, No. 77 Second Avenue.

December 11, 1855.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

New York Bible and Common Prayer Book Society.

Christ Church, Meadville, Penna., Rev. Alex. Varian, $5; St. Mary's, North Castle, Rev. Franklin Babbitt, $3.06; Church St. Augustine, Croton, $0.94, Cruger Mission, $0.83, Rev. A. V. Clarkson, $1.77; St. Paul's, Hoboken, Rev. Vandervoort Bruce, $24.01; a lady friend, $1; donation, $1; Samuel Holmes $2, Theodosius Bartow $2, Wm. S. Popham $2, Miss H. Chauncey $2, Frederick A. Chauncey $2, Helen Chauncey $2, John W. Mitchell $2, Floyd Smith $2, Henry Fisher $2, Nathl. G. Bradford $5, John P. Atkinson $2, Robert Hyslop $2, Bailey J. Hathaway $2, Henry M. Congdon $2, Wm. Barnes $5, Mrs. James Jones $5, Haynes Lord $3, Mrs. S. Hodges, $2, Mrs. Mary Brown $2, F. S. Winston $2, Wm. Betts $2, Mrs. James Punnett $3, S. T. Skidmore $5, Wm. Van Hook $2, R. Sands Tucker $2, Chas. H. Roach $2, Rev. T. A. Eaton $2, Mrs. J. R. Wilson $2, A. V. Blake $2, A. B. Sands $5, James Barber $2, subscribers, $81; St. James' Church, Livingston, Alabama, Rev. J. H. Ticknor, $1.50; Trinity Chapel, Rev. Wm. Berrian, D. D., $78.38; St. John's Chapel, Rev. Sullivan H. Weston, $44. Total, $235.72.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

Protestant Episcopal Tract Society.

Samuel Holmes $2, Theodosius Bartow $1, Wm. S. Popham $1, John W. Mitchell $1, Floyd Smith $1, Henry Fisher $1, John P. Atkinson $1, Charles Congdon $1, Mrs. Sarah Hodges $1, Wm. Betts $1, Mrs. James Punnett $1, Saml. T. Skidmore $2, Wm. Van Hook $1, Richd. S. Tucker $1, Rev. Wm. Berrian, D. D., $2, Mrs. Ward $1, Rev. T. A. Eaton $1, Wm. H. Hobart, M. D., $1, Mrs. J. R. Wilson $1, A. V. Blake $1, subscribers, $23; Church of St. Augustine 94 cents, Cruger Mission 83 cents, Rev. A. V. Clarkson, $1.77; St. James', Livingston, Alabama, Rev. J. H. Ticknor, $1.50. Total, $26.27.

Thomas C. Butler, Treasurer,
No. 55 East Thirteenth street.

☞ The second edition of the Church Almanac has been published, with all the corrections timely received.

Fall Style for 1855, now ready at the New Hat Company's, Nos. 146 and 148 Nassau street.—Best quality Three Dollars only. The public are invited to call. We sell a single hat at wholesale price. ☞ Call and see. ☜ nov8-3m

Business Notices.

Thomas Dugan, General Furnishing Undertaker,
Office, No. 848 Broadway,
(East side, a few doors below Fourteenth street.)
oct11-3m

Winter Circular.—Evans' Clothing Warehouse, Nos. 66 and 68 Fulton Street, between Cliff and Gold Streets, New York.—This extensive Clothing establishment is most characteristic of the age of telegraph and steam. Though yet in its infancy, it has already attained universal popularity. The following are among the prominent features of this enterprising house:

1st. Every article is bought and sold for cash.

2d. Auctions, Assignees' Sales, Sheriffs' Sales, &c., &c., are looked after, and with cash in hand, and a sharp, discriminating eye, the opportunities are caught, as they rise, of buying the *best* for what the *worst* would command.

3d. With the object in view of always having a fresh supply on hand, the stock thus obtained at half the usual cost is immediately disposed of at the smallest remunerating per centage.

Clothing merchants from all parts of the Union will find it to their advantage to examine our wholesale department, before deciding where to buy.

For the benefit of those who cannot command time enough to look over our immense stock, we insert the following list of prices:

Coats and Overcoats.	
Superfine French Cloth Frock and Dress Coats, lined throughout with satin and serge, well worth from $30 to $45	$15 to $20
Fine Cloth Frock Coats	6 to 14
Business Coats and light Overcoats, made from all suitable materials	3 to 10
Overcoats and Talmas, from Castor Beaver, West of England cloths, and fine French cloths, most splendidly trimmed	12 to 20
Overcoats from Pilots, Petershams, Whitney Beaver, &c., &c.,	4 to 10
Pants.	
Extra Fine Black French Cassimere and Doeskin, (beautifully made,)	$5 to $7
Inferior grades, Black French Cassimere and Doeskin	2 to 5
Fancy Cassimere, of every imaginable description	1.50 to 6
Vests.	
By the thousand, made of rich plain and fancy Velvets, Silks, Satins, Cassimeres, &c., &c.,	$2 to $7

The custom department is replete with Cloths, Cassimeres, and Vestings, under the charge of professional cutters, ready to fashion them out at the shortest notice. nov22-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity supplying the pen with from four to ten hours' constant use, and saving one-half the time.

Prices, $3, $3.50, $4, $4.50, $5. Great inducements to Agents and the Trade. Sent by mail, free of postage, on receipt of either of the above sums. Town and county rights on reasonable terms.

T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Patent Marble Mantels.—A Clear Saving of Fifty Per Cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by LYON & LAMB,
my31-1y No. 38 Canal street, opposite N. H. R. R. Depot.

Advertisements.

HOLIDAY GOODS.

BALL, BLACK & CO., MANUFACTURERS AND IMPORTERS OF *SILVER AND PLATED WARE,* DIAMONDS, WATCHES, JEWELLERY, &c., No. 247 Broadway, South corner of Murray street, New York,

Have recently received, by late arrivals, their usual supply of RICH AND ELEGANT GOODS, for the approaching HOLIDAYS, comprising all the NEW STYLES of DIAMOND AND OTHER RICH JEWELLERY. ROMAN AND FLORENTINE MOSAICS. STONE AND SHELL CAMEOS, new styles and very beautiful.

ALSO,

An invoice of very Fine and Rich CORAL GOODS, together with a large assortment of WATCHES, of all the celebrated makers in Europe.

BRONZE GOODS.

CLOCKS, CANDELABRAS, FIGURES AND FANCY ORNAMENTS, PARIAN AND BISQUE FIGURES, FANS, OPERA GLASSES, PORTE-MONNAIES, WORK AND DRESS CASES, OIL PAINTINGS, &c.

ALSO,

Our usual large assortment of UNSET DIAMONDS, RUBIES, EMERALDS, and other RICH STONES and PEARLS, which, with our extensive manufacturing facilities, can have fashioned in any style purchasers may desire, at very SHORT NOTICE.

The above goods having been purchased under very favourable circumstances, enables us to offer them to the public at very LOW PRICES.

SILVER WARE.

A very large assortment of SILVER WARE constantly on hand—at present comprising from seventy-five to eighty TEA-SETS alone—together with a great Variety of FORKS, SPOONS, &c.

Persons desirous of purchasing SILVER WARE may here find an ASSORTMENT UNEQUALLED BY ANY OTHER HOUSE IN THE UNITED STATES, and at VERY MODERATE PRICES.

HENRY BALL.
WM. BLACK.
dec13-5t EBENEZER MUNROE.

CAMEO-DAGUERREOTYPES.—WILLIAMSON'S, BROOKLYN.—In these charming miniatures the most ordinary face looks well. They are coloured to please. Set in pins and cases at from $3 to $25. dec13-1y

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

REMOVAL.—WM. A. TYSON, CATERER, WOULD RESPECTfully inform his numerous patrons, and other ladies and gentlemen of New York and its vicinity, that he has removed from No. 81 Thompson street to No. 192 Mercer street, above Bleecker street, where he is prepared to furnish for Wedding, Dinner, and Evening Parties, loans of Silver Ware, China, Glass, Cooks, Waiters, Confectionery, Ice Cream, Oysters, &c., &c.

N. B.—Cards of Invitation and Wedding Cake carefully delivered.
dec13-4t

THE HOPE MILLS, (ESTABLISHED 1835.)—EVERY DAY ARTICLES USED IN EVERY FAMILY.—For sale, wholesale and retail, at No. 71 Fulton street, New York. Coffee, (green, roasted, and ground,) Cocoa and Chocolate, Pepper, Pimento, Cassia, Cloves, Ginger, Mustard, Mace, (ground or unground,) Nutmegs, (ground,) Rice Flour, Hope Mills Yeast Powder, (best in use,) Table Salt, Arrow Root, Corn Starch, and sundry other articles.
dec13-3m R. H. & J. G. ISHAM.

PROGRAMME OF A COURSE OF LECTURES FOR the benefit of the Charity Fund of the P. E. Brotherhood of New York, to be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on TUESDAY EVENINGS, commencing at 8 o'clock.

December 18th.—Lecture III.—*The Gentleman.* By the Rev. Francis Vinton, D. D., Assistant Minister of Trinity Church, New York.

January 8th.—Lecture IV.—*Ethics.* By the Rev. Thomas W. Coit, D. D., LL. D., Rector of St. Paul's Church, Troy.

January 15th.—Lecture V.—*National Characteristics.* By Eugene Lawrence, Esq., of New York, Author of "The Lives of the British Historians."

January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

PRICES OF ADMISSION.

To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

FOR SALE.—A LONG ESTABLISHED AND FLOURISHING BOARDING SCHOOL, IN ITS TWENTIETH YEAR.—The principal and proprietor being desirous of retiring from business, will sell his school buildings, school, and fixtures, for the amount of their actual cost. To one who has just commenced, or is about to open a Boarding School, a rare opportunity is offered to enter at once into a lucrative business. One-half the amount may remain on bond and mortgage. Address "BOARDING SCHOOL," No. 134 Bowery. nov22-4t

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them satisfaction. nov1-3m*

WANTS.

RESIDENT GOVERNESS.—THE ADVERTISER WISHES TO secure the services of a pious English lady, to take charge of the education of his daughters: one fully understanding her duties, and able to give thorough instruction in the English branches, French, Music, and Drawing. Address W. M., Box 1,043, Post Office, New York.
dec13-2t*

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of the *Churchman*, Trinity Building, No. 111 Broadway, and all commands left there for the present will meet with prompt attention.
je21-tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—THE CLERGY, CHURCH FAMIlies, and the public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "THE EMPLOYERS' AND SERVANTS' PROTECTIVE AGENCY," No. 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful, and worthy servants.
mh1-1y

PUBLICATIONS.

IMPORTANT NEW ILLUSTRATED WORKS FOR THE COMING SEASON, PUBLISHED BY D. APPLETON & CO., No 346 & 348 BROADWAY, NEW YORK.

I.
THE HOLY GOSPELS;
ILLUSTRATED IN FORTY ORIGINAL DESIGNS.
BY FREDERICK OVERBECK.
One Volume folio, Antique Morocco. Price $20.

"These designs, so long celebrated for their exquisite beauty, and having for some years been in the hands of several of the first engravers, are now first given to the public in their complete form. We look upon the present volume as a most rare and precious Commentary on the Gospels. Where is the scholar or the orator who can explain our Lord's Parables with the power shown in the portraiture here given of the "Ten Virgins," and the "Sleeping Husbandmen?" What preacher can teach the humility or the majesty of duty more eloquently than the illustrations here presented of Christ rebuking pride by setting a child before his Disciples, and subduing worldliness by calling Matthew from his gold to follow the Master unto the end? What exegeses, however learned or eloquent, can equal the touch of this genius in bringing to the heart the meaning of the Resurrection of Lazarus, and the pathos of Gethsemane and Calvary?"—Extract from Preface.

II.
A NEW EDITION OF
THE REPUBLICAN COURT;
Or, AMERICAN SOCIETY IN THE DAY OF WASHINGTON.
With Twenty-one Portraits of Distinguished Women. Engraved from the original pictures by Wollaston, Copley, Gainsborough, Stuart, Trumbull, Malbone, and other contemporary painters. One volume, 4to, antique morocco, $12; coloured plates, $18.

"The object of this work is to present to the readers, and to admirers of art of the present day, pictures and descriptions of the noted ladies who were present, and occupied conspicuous positions in society during Washington's Administration. Among the portraits, engraved for the most part by London artists, are those of Mrs. Washington, Mrs. Adams, Mrs. Hamilton, Mrs. Samuel Adams, Mrs. Jay, Mrs. Bingham, Mrs. Harrison Gray Otis (the elder), Mrs. Theodore Sedgwick, Mrs. Carroll, Mrs. Lewis, (granddaughter of Mrs. Washington,) Madame Genet, (daughter of General George Clinton,) &c., &c."

III.
THE SCENERY OF THE UNITED STATES.
Illustrated in a series of Forty Engravings. Embracing Views in Every Portion of the United States. Price, in cloth, gilt, $7.50; antique morocco, $10.

"No more acceptable volume can be selected than one which will afford to the beholder a view of the Scenery of the United States. It contains drawings of all the important points of interest which attract the traveller's notice."

IV.
THE EVE OF ST. AGNES.
By John Keats. Illustrated with Twenty Designs, in the style of Gray's Elegy, and the Deserted Village. Price, in cloth, $1.50; antique morocco, $3.

"This volume will be sought after as one of the choice gifts of friendship at the coming seasons. The illustrations even surpass, in beauty, Gray's Elegy in the same style."

V.
SABBATH BELLS.
Chimed by the Poets.
"Sundays observe! think when the bells do chime,
'Tis Angels' music."
With Coloured illustrations, by Birket Foster. Price, in cloth, gilt, $3.75; antique morocco, $5.

"This is the prettiest illustrated book which has come from the pencil of Birket Foster. The poetry is selected from the works of the sacred writers of both England and America." dec13-2t

A VALUABLE BOOK FOR THE NEW YEAR.—A PLAIN COMMENTARY ON THE FOUR HOLY GOSPELS. Complete from the London edition in two volumes, 8vo, containing together 960 pages. Price $4; half calf, $5.

This is esteemed the most valuable, practical, and learned exposition of the Holy Gospels ever published. It is moulded in the spirit of the Church's doctrine and devotion. Copies have been put up in the finest binding for gifts in the present season, and a more suitable one can hardly be found. H. HOOKER, Publisher,
dec13-2t Philadelphia.

MORRIS & WILLIS'S HOME JOURNAL FOR 1856.—The following are the inducements to subscribe: A New Novel by N. P. Willis, a series of Sketches by General Morris, and a Nouvellette by J. M. Field.

Terms, $2 a year. Office, No. 107 Fulton street, New York.
dec13-3t*

CHURCH BOOKSTORE.—THOMAS N. STANFORD, (late Stanford & Swords,) No. 637 Broadway, between Bleecker and Houston streets, would respectfully call the attention of Episcopalians to his new and extensive assortment of the Book of Common Prayer, and the Church Service, bound to order, in Paris, consisting of richly carved ivory, pearl with silver mountings, velvet and gold, in infinite variety, most of which are of entirely new patterns, combining the highest degree of taste and elegance with the best workmanship.

THE STANDARD PRAYER BOOK,

Large octavo, in velvet, in the best Turkey morocco, and in other styles. This is the best edition of the Liturgy yet published in the country. All the smaller sizes bound in the best styles, and by the best workmen, suitable for presents. Mr. Stanford has also for sale

BIBLES,

of every size and variety of Binding. Quarto Family Bibles, with rich mountings and the most approved editions. All the lesser sizes from the most costly to those of the plainest description.

ALSO, ILLUSTRATED WORKS,

English and American, some of which are the best specimens of the art of engraving and bookmaking. Persons desirous of selecting Holiday Gifts will find all the best works suitable for that purpose.

RELIGIOUS WORKS.

Mr. Stanford's stock of Theological and Devotional books is, perhaps, the most extensive in this country. Persons can find no difficulty in being suited from the great variety of sound and useful publications which are to be had, in plain and extra bindings.

CHILDREN'S BOOKS.

A large assortment of the best and most approved books for children of all ages, from which parents can have no difficulty in making selections. dec13-3t

THREE GOOD JOURNALS FOR 1856!—WELL ADAPTED TO ALL READERS IN EVERY FAMILY:

LIFE ILLUSTRATED;

A FIRST-CLASS FAMILY PAPER, devoted to News, Literature, the Science, the Arts; to Entertainment, Improvement, and Progress. Published weekly at $2 a year.

THE WATER-CURE JOURNAL;

Hydropathy, its Philosophy and Practice; Physiology, Anatomy, and the Laws of Life and Health. $1 a year.

THE PHRENOLOGICAL JOURNAL;

Devoted to all those Progressive Measures for the Elevation and Improvement of Mankind. Illustrated. $1 a year.

For Three Dollars all three Papers will be sent a year.

FOWLER & WELLS,
No. 308 Broadway, New York.

☞ Samples gratis. Agents wanted. Begin now! dec13-4t

TWO BOOKS OF THE GREATEST VALUE TO MEN OF EVERY BUSINESS AND PROFESSION.

THE AMERICAN ALMANAC,
AND REPOSITORY OF USEFUL KNOWLEDGE, FOR 1856.

One vol. 12mo, 350 to 400 pp. Price $1 paper; $1.25 bound. To be ready in a few days.

The American Almanac is filled with matter of the greatest importance to every American. It contains the fullest information respecting the general government of the United States, and of each particular State; also, such facts relating to the States of Europe as are useful to our people.

The *Monthly Magazine* says: "Thousands of literary men, and literary productions of large fame and showy pretensions, will stand indebted to this modest, thin, paper-covered volume; to its rich and orderly mass of statistics, its tables of dry figures, and condensed chapters of all manner of information! Every professional man, to say nothing of the man of business, who owns it, will be saved a vast deal of running, and borrowing, and guessing, and blundering in the course of the year. 'Blessings on the man that' not 'invented' but 'arranged facts!'"

TREATISE ON ENGLISH PUNCTUATION.

Designed for Letter-writers, Authors, Printers, and Correctors of the Press; and for the use of Schools and Academies. With an Appendix, containing Rules on the use of Capitals, a List of Abbreviations, Hints on Preparing Copy and on Proof-reading, Specimens of Proof-sheets, etc. Fifth Edition. By John Wilson. 16mo. Price $1.

"It is an exceedingly valuable book; and a copy of it should be at the service of every one who is directly or indirectly interested in the large subject of which it treats—all who have to write important letters, records, and documents, as well as those who write for the press. Its title is a very full exposition of its contents; and a reader of it will be equally surprised and instructed by the amount of knowledge which its perusal will impart."—*Christian Examiner.*

CROSBY, NICHOLS & CO.,
dec13-3t No. 111 Washington street, Boston.

Now ready.

ROSE CLARK.—BY FANNY FERN. Price, $1.25. And for sale by booksellers generally.

"It is superior to anything we have yet had from the gifted pen of Fanny Fern."—*New York Mirror.*

"It is certainly the best thing America's favourite authoress has yet done."—*N. Y. Entr' Acte.*

"It is ten times the superior of 'Ruth Hall,' in every respect; and great as was the sale of that book, we should not wonder if this were ten times greater."—*Boston Evening Gazette.*

"In this story, the writer maintains the characteristics which first gained her such wide celebrity. She is, by turns, witty, pathetic, scornful, and reverent—terrific in sarcasm, and warm, earnest, and outpouring in eulogy—rapid in movement, always full to overflowing with life and energy, and always going directly to the heart of her subject; and, finally, every quality is intensified and sharpened in its effects by an amazing power of condensation, compressing often into a paragraph, or a line, what common writers would spread over a dozen dreary pages." After alluding to the manner in which "Ruth Hall"—Fanny Fern's last previous work—took the public by storm, the writer adds of "Rose Clark:" "It is, in all respects, a better book. The author, instead of resting upon her laurels, has girded herself up to her work of self-improvement; she has pruned her expression of much of its extravagance, without losing anything of her life, energy, or wit; she has shown a creative capacity equal to her power of satire and invective."—*Philadelphia Inquirer.*

Published by MASON BROTHERS, New York.
dec6-2t

THE CHURCHMAN

IS PUBLISHED EVERY THURSDAY, FOR THE Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.

It is now, as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The United Interests of the Gospel and the Church."

TERMS:—*Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of THE PROPRIETOR